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Personal Problems Series: No. 9

SEX AND YOUTH

BY

George SHERWOOD EDDY

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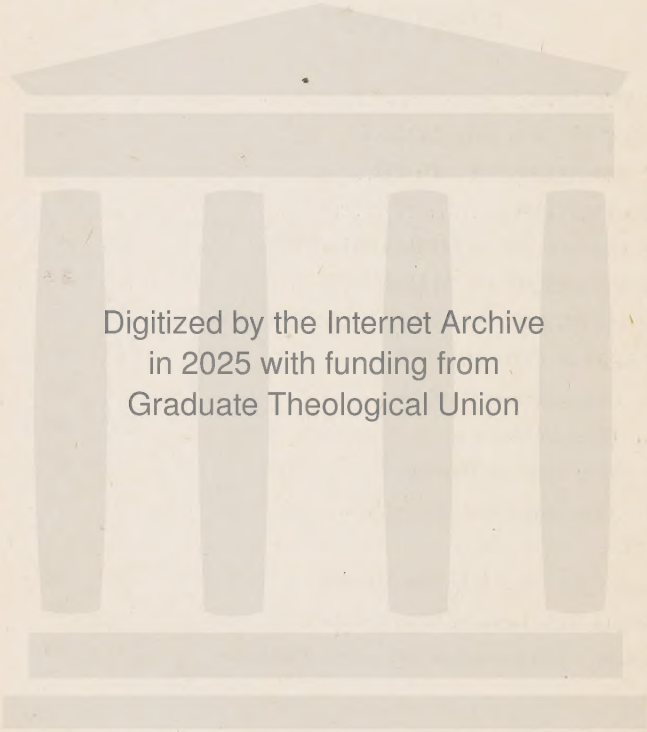
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Archie Tibbles

FOREWORD

"Sex and Youth" is a product of the present situation among college students. The subject can no longer be ignored by anyone dealing with students, for it is certainly not being ignored by them. For many, if not for most of us, it is an inescapable, burning issue. It holds the promise of Life—but also its most difficult problems. The subject has too long been neglected and left under a taboo of silence, with serious results.

Probably most of us will agree that in no other area of life do we so need reliable information and the gathered results of the experience of the race. Those in the ranks of youth, of necessity inexperienced, are here dealing with vast forces—primitive, imperious, dynamic—forces that may make or mar them, and that may shape and mold them for life-long happiness or misery. I believe in youth today. Although more free and unconventional than in previous generations, many beautiful and ennobling relationships are being created.

Although the older generation as a whole suffered from the neglect of this question of sex, it is no longer for the writer a dreaded subject. Rather it is clean and wholesome. When the origins of life are traced to their ultimate source, the whole of creation embracing the complete range of the healthy sex life is indeed *"very good."* I believe profoundly that it is just this. I believe there is need today, not of the old appeal to fear, not of ignorance, silence or superstition, but of scientific information applied by rational intelligence and of the actual good news of a joyous way of life lived at its best. I believe that in this realm also "the good life" is possible for all.

My grateful thanks are due to the large group of friends who have read and criticized the manuscript but I hesitate to name them lest it should seem to imply their agreement with all the ideas herein expressed, upon so many of which there is such wide difference of opinion, and upon which science has not yet spoken the last word. I am also indebted to several publishers and authors for permission to quote from their works, acknowledged in various passages. My special

thanks are due to Dr. Gilbert V. Hamilton for generously giving me access to the unpublished manuscript of his very exhaustive scientific study, "A Research in Marriage."

I have deliberately quoted more than is customary, for my object has been not so much to produce an original and independent work as to place before students and others the best available material to date. I lay no claim to originality, nor do I desire to be considered an authority on these questions.

As yet our information upon many of these subjects lacks precise definition. The evidence is not all in. In so far as information is available, I have tried to examine it. I have read some two hundred modern books and publications, and have consulted specialists and experts in this country and in Europe. I have sought to offer suggestions, especially to members of the younger generation, such as I might have wished to receive as a student, and such as I find youth eager and open-minded to consider today. In the last chapter I have tried not authoritatively or dogmatically to answer, but honestly to consider questions repeatedly asked in the open forums and question meetings recently conducted in more than fifty colleges.

With the generous coöperation of the publishers, "Sex and Youth" was first printed in a tentative edition for limited circulation inviting criticism and revision, and sent to more than a hundred critics and experts. In the light of their constructive criticisms and suggestions the book has been revised and rewritten. This pamphlet is now issued in a Student Edition with special reference to the problems of youth, and also in a general edition containing "Information For Those Who Are Married," a chapter on "The Problems of Family Limitation" and other sections dealing with the problems of married people which are omitted from the Student Edition. Extensive portions have been omitted for lack of space from both pamphlet editions, which are included in the larger, cloth-bound library edition of some three hundred pages.

The views herein expressed are purely personal and unofficial and do not represent the position of any organization or official body whatever. The writer would still invite criticism and suggestion, which will be most carefully considered before the next edition is published. Suggestions may be sent to the following address:

Sherwood Eddy,
347 Madison Avenue, New York.

I. SEX AND LIFE

We are all confronted with this central and baffling problem of sex. Of all the questions that challenge us today perhaps none is so delicate and difficult, probably none strikes so deep into the heart of human happiness and misery, none is so steeped in ignorance and blindness as is this problem of sex. Not all of us are as yet personally concerned with the problems of industry, race or war. But in youth at least sex is everyone's personal problem; it is associated with our profoundest emotions; here is where we live. Our prejudice in this field is supported by the most ancient authority and reinforced by patterns that seem built into our nervous systems. Concerning other social problems many of us are comfortable, impartial observers on the side-lines. Here all of us are in the game together. And it is not just a game. Here many of us have suffered because of neglect, or because we have not been able to solve our own problems. Yet here where we most need sympathetic understanding and mutual help we have it least. So serious is the situation that there are some who hold that more men and women are suffering in this sphere than from all economic causes combined, such as poverty, unemployment, bad housing, etc.; that more persons are being victimized than because of race prejudice, for it affects all races; and that more casualties result from the conflicts of sex than resulted from all the battles of the world war. Relatively how few persons there are who in these matters are thoroughly informed, harmoniously masters of themselves, and radiantly happy in their sex life and relations, whether they be single or married!

At the dynamic center of man's life there are certain major drives, or dominant desires—such as hunger and love, for the preservation of the individual and of the race. For weal or woe these rule the world. On the one hand, there is the struggle for life, for self-preservation, self-expression, self-realization. On the other hand, there is the struggle for the life of others, for social realization, for the fulfillment of one's isolated, fractional, lonely life in the completion of love.

There are differences, however, between these two im-

perative demands or drives. If food-hunger is completely denied it results in the loss of life. This is not true of sex-hunger. But sex is projected more into consciousness than food-hunger, for the need of food is fairly well satisfied in modern times, while the sex desires are unnaturally restrained both by law and public opinion and consequently assert their demands more in thought. Normally, food-hunger can be satisfied without wronging anyone, but sex is supremely personal. Its normal object is a human person, who should be always an end and never merely a means to another's end. Such a person cannot be selfishly used or exploited as merely a means to another's self-gratification without wrong to human personality. In sex matters, therefore, we are dealing with supreme human values.

Love demands the sharing of life, if possible, with a member of the opposite sex, and then in the ever-widening circles of human affection and sympathy, in the home, the social group, the commonwealth and finally, ideally, with all humanity. "Love is the link of the perfect life." It is the link that binds man alike to the infinite and to his fellow man. In the familiar words of Browning,

"For life with all it yields of joy and woe
And hope and fear . . .
Is just our chance o' the prize of learning love."

As the fragrant rose springs from its roots in the wholesome earth, so love, the most glorious thing in life, because it *is* life realized, springs, in part at least, from the physical root of sex. Man's life is not, as ascetically conceived, lived in separate, water-tight compartments; one the lower life of the flesh and the other the higher life of the spirit. It is rather one embodied and incarnate life with differing aspects, physical and spiritual. To neglect or despise either is to emasculate life.

A false dualism here is baneful in its influence. It "spiritualizes" the non-physical into the visionary and other worldly, severed from life and reality; while it degrades the bodily into the base and carnal. Instead, the spiritual should permeate the complete range of the physical, and the physical should furnish the energy and instrumentality for the entire life of the spirit. Love reveals the abysmal deeps of man's being. It links him with the long past and its cosmic energies, and it commands the distant future of the race. Love partakes of the infinite and the eternal. While love lasts it opens up unsounded depths and heights, an infinite breadth and reach of unattained horizons.

Yet man has taken this, one of the deepest and finest things in life, where he might share in the very creative activity of the divine, and has in recent times made of sex a thing secret, or hidden or unclean, either to be used merely as a means of self-gratification, or else despised and mortified. If life is anywhere of divine origin it must be so in its source and in the fulfillment of its ends. Yet we have taken that which in ideal and reality was strong and pure, and debased it in act and slimed it in our false thought. We must reclaim this pearl of great price, this treasure long hid, and bring it boldly back into the light of day in all its divine purity.

In part, at least, from the healthy basis of sex, which permeates not only the life of the body, but when developed into its higher possibilities, indirectly energizes the entire personality as well, there spring love and the whole impulse of creativity; manhood and womanhood; the family and the home; our conception of God as Father and man as brother; parental care and the highest mystical spiritual union; sacrifice and service; chivalry and courage; the love of beauty and of art; and many of the finest developments in all life.

From this, which is for many the strongest dynamic drive in all life, there may spring man's highest inspiration but also his greatest menace.[1] From this same root of sex there may grow lust or selfish gratification, the violation of personality, the prostitution of womanhood, the debasement and enslavement of manhood, jealousy, hatred, and the lowest depths of vice and crime to which humanity may sink. The tragedies of life, the literatures of the world, the scriptures of all religions are stained with the record of man's undoing through ignorance or the perversion of this powerful instinct.

Man has either to master sex or be mastered by it. While the beauty of sex pervades all nature, from the gorgeous coloring of the flower to the plumage and song of the birds, in man only is there at this point serious disharmony, division and conflict. Of all creatures man alone is ashamed of sex. This is the area of his life that he has least mastered. And yet pessimism should here be farthest from our thought. Potentially there is nothing finer than sex in all life. For it is a very fountain of life, of energy, of joy, of romance, of adventure, of progress in personal relations. It is a gather-

[1] Dr. G. Stanley Hall writes: "Sex is the most potent and magic open sesame to the deepest mysteries of life, death, religion, and love. It is therefore one of the cardinal sins against youth to repress healthy thoughts of sex at the proper age, because thus the mind itself is darkened and its wings clipped for many of the higher intuitions." "Adolescence," Vol. II, p. 109.

ing stream of life. If its current is at times swift or torrential, if it sweeps us into rapids or swirling cross currents, they are but a joy to the strong swimmer, a zest greater far than the broad and placid river of later life.

By sex in human life I mean biological differentiation, both physical and psychical, into complementary characteristics, resulting in the fulfillment and reproduction of life. From this differentiation there arises a natural and necessary attraction between the sexes for the normal fulfillment of the life-demands of each. The ultimate end of sex is doubtless the perpetuation of life; but this furnishes the urge for spiritual sublimation for life's profound enrichment and fulfillment.

The C. O. P. E. C. conference in Great Britain maintained that sex has been the greatest factor both for good and for evil in the history of man.[1] The attainment of the right relation between the sexes is the open door to happiness. Sex has thrilled, fascinated and rejoiced each generation in turn. Yet it has perplexed, baffled and defeated nation after nation. Neither law, social custom, nor religion has been able to control it. Has not sex constituted the unsolved problem of every civilization? On the one hand it has inspired creative art, heroic achievement and pure happiness. Yet on the other it has caused man's deepest degradation and most acute suffering. Like freedom it seems potentially a divine endowment but also an unmeasured risk. Like freedom, also, it may be abused in the service of selfishness, or it may be mastered at the price of knowledge, self-control and unselfish devotion.

If older generations have suffered at this point we believe it has been from enforced ignorance, morbid repression and the unnatural separation of the sexes, as well as from desire for self-indulgence and the repudiation of responsibility.

If the rising generation succeeds it will be because they at last face the actual facts of nature and society, escape from the false subjective shame with which sex has been wrongly regarded, and attain to a new and healthy freedom from sex consciousness. Man, in comparison to the rest of unspoiled nature, is over-sexed. In removing or forbidding many of the natural satisfactions of primitive man civilization has morbidly overdeveloped the sex instinct.

Sex is a mighty urge, but it is not the supreme fact in the

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[1] "The Relation of the Sexes"; a report presented to the Conference on Christian Politics, Economics and Citizenship, Birmingham, 1924. Longmans, Green and Co., New York, Vol. IV, pp. 9-70.

universe nor the greatest thing in the world. Like other values it must lose its life in order to find it. Beginning as animal attraction, it rises to romantic attachment and is consummated in spiritual affection. In the final experience of love, self-realization is only found in self-surrender. It begins as a physical inheritance, it ends as a spiritual achievement.

Yet sex as a vast, primal force, until it is mastered and controlled in human life, has like nature itself its ruthless aspects. Thus Emerson says: "The preservation of the species was a point of such necessity that Nature has secured it at all hazards by *immensely overloading the passions,* at the risk of perpetual crime and disorder." It behooves us then to heed whether this mighty driving force shall become our ally or our enemy. Yet just at this point of our deepest need and gravest danger youth has been left in its most helpless ignorance.

One of the first needs is a frank facing of the facts regarding our sex life, yet confessedly in this area facts are difficult to obtain and statistics are often unreliable. Let us endeavor, however, to review the present situation in this country regarding these problems.

We find marriage postponed or made impossible for many. Out of some ten million young men between 19 and 30 years of age approximately six millions are unmarried during the years of greatest sex tension, subject to resultant upheavals.[1] A large number of adults are mismated, unhappily married, or so left without guidance that they do not make a success of marriage. We find young and old in almost unbelievable ignorance in sex matters. Youth is commonly left without proper sex education, and sometimes uninstructed upon entering marriage, often unwittingly to wreck it, or to drift toward unhappiness or separation.

The latest divorce statistics compiled by the Census Bureau show a further increase in the mounting divorce rate for the country as a whole. Divorces have increased for the last quarter of a century "at a rate far greater than the growth of the population." In 1926 the rate was 15 divorces for every 100 marriages. This was just three times the rate of forty years ago.[2] One in every 6.6 marriages now ends

[1] We find that in 1920 of the total male population of 9,065,284 between 19 and 30 years of age, 5,122,836 were unmarried, and 3,942,448 were married. "Fourteenth Census," 1920, Vol. II, p. 388.

[2] "New York Evening World," May 21, 1928. In 1926 there were 180,853 divorces and 1,202,574 marriages. The Census Bureau points out that while the rate of divorce is rising the marriage rate is going down.

in the divorce court, others in separation, and a large number in strained relations or unhappiness.

As one symptom and by-product of the evils of our present system there is widespread prostitution involving the sacrifice of over 200,000 women. Probably a much larger number are living in irregular relations outside the pale of legal marriage. There is much venereal disease, largely as a result of sex promiscuity. It is estimated that annually over half a million abortions are being illegally performed in the United States.[1] Despite its outward appearances of respectability, our country is at present in a transitional period, vainly combining in unstable equilibrium an ascetic, repressive, reactionary puritanism, with a frank paganism which repudiates these puritan standards.

Youth, after the war which was followed by the breakdown or challenge of many of the old conventional moral standards, is confronted by sex problems today such as few other rising generations have faced. Sections of the younger generation are no longer living according to the conventional puritan standards which age has imposed, and many are candidly experimenting. In a later chapter we shall find that at this critical time our country is burdened with obsolete legislation almost unbelievably backward, oppressive and medieval. We allow defectives, idiots and feeble-minded to produce the prolific breed of their kind, and forbid to the mass of the population, especially to millions of working women, many of whom are in dire physical need, the simplest, most elementary knowledge of family limitation. Our state enactments concerning marriage, divorce and birth control are in a chaos of self-contradiction. What is legal in one state is null and void in another; no divorce is granted in one while wide latitude is allowed in another.

Our moral codes are in almost as great confusion as our state legislation concerning sex relations. The masses are unconsciously in transition from a once unchallenged external authority to an autonomous, rational standard of morality which they have not yet achieved. Conditions of a bygone age and the *mores* or customs of former generations have imposed upon society the outward framework of a conventionally respectable morality. But it is little realized what

[1] Prof. J. W. Williams of Johns Hopkins University estimates the number at half a million annually, while Max Hirsch places it as high as two million. No accurate statistics of abortions are available. The report of a Special Committee on Criminal Abortions quoted in the "Textbook of Legal Medicine and Toxicology," Peterson and Haines, Vol. II, states that "one-third of all pregnancies throughout the country end in abortions." Among the employed classes in Germany there are approximately five abortions to every four births. "International Health Year Book," 1927, pp. 252-255.

widespread contradiction, unreality, hypocrisy and misery are covered by our present system, which sanctions almost anything short of commercialized prostitution if only it outwardly conforms to the conventionalities of legal marriage, while it denies self-realization and normal physical life to millions victimized under present conditions. Religion might perhaps have furnished needed light and inspiration to realize life more abundantly in all these relations. But it has been at times blinded by professionalism and ecclesiasticism, or hardened out of sympathy by traditional asceticism in matters of sex. Apart from its censorious warnings to the younger generation, which is misunderstood today in the church as in the home, religion is for the most part silent on the crucial subject of sex.

H. G. Wells writes: "The manners and morals, the laws and arrangements between the sexes today, the expectations people have and the rights they claim in love and marriage, constitute now a vast, dangerous, unhappy conflict and confusion. It has ceased to follow a code or system. It is like a panic, like a debacle. In the past there has been stress, suppression and sorrow in sexual life, but never so chancy, unjust and wasteful a time as this one. It is a state of affairs in which no one is safe for happiness, and no conduct sure of success. . . . The contemporary love-story begins in illusions and goes on by way of misunderstandings to conflict. It opens cheaply and ends in dispute or dull resignation." [1]

In characterizing the evils of our present order in the relations between men and women, we quote from Miles Malleson's recent play in London in which a young man makes the following indictment of the older generation and of the present order of society:

"We couldn't very well make a worse mess than they have, could we? Well—to start with the obvious things. Hundreds of thousands of girls on the street; and an incredible amount of sex disease. A million or so girls more than men doomed to a life without love. Some millions of separated people living without love and not allowed to marry again. Thousands of marriages where only distaste and hate remain. Ugliness, and cruelty, and intolerance about the whole subject that makes the sum of unnecessary suffering almost incredible. Does all that sound like a success? After all, we're responsible to the next generation for the sort of world they'll find. Have we any right to say, 'Oh, that's all right;

[1] H. G. Wells, "The World of William Clissold," p. 768 f.

we can't do better than that. We needn't bother'? Look at all the girls in the world—one lot selling themselves to any man who can pay them; the rest brought up in a sort of prison of asceticism, as candidates for the privilege of becoming a man's married housekeeper. The whole thing's breaking up. The Church is losing its influence. It regards sex as sin. The Church says, 'Society must be purified. Men and women must be taught not to sin.' But what they mean by purifying society is simply forcing it back under the old rules; what they mean by sin is any infringement of those rules. What we say is: it's the very narrowness of their rules that has made the mess. You *can't* do away with these things by the old rules. The old rules are the *cause* of them. Practice proves it: the countries with easier divorce laws don't have more promiscuity, but less. You *must* tackle the business with new ideas—anyhow, it's happening. It comes down to a question of personal responsibility. When outside rules go, inside rules have got to take their places. There's got to be a religious spirit; that's essential; the spirit that makes you strive to do the best with your life. Some young people today want to live according to their beliefs with a sincerity that's religious."

To the sister's question, "Then why doesn't somebody do something!" the young man replies, "Religion doesn't do anything because it thinks Birth Control wicked. Big Business doesn't do anything, because it wants cheap labor; the governments don't do anything because they want soldiers for the next war. When nations are armed to the teeth, the arms go off, sooner or later. It always has been so." [1]

Whether many agree with the statements of Mr. Wells and Mr. Malleson or not, probably all will admit that things are far from what they should be in this area of life. This book is written in the conviction that sex is one of the major drives and dynamic sources of life. It is a main tap-root of life itself. As such we shall hold it to be not a subject to be avoided, or a necessary evil, but indeed *"very good."*

We believe that if any significant portion of our nature is abnormally ignored, misunderstood, or repressed, we shall have to pay in the inevitable consequences of such a major thwarting or negation of nature. We believe that false attitudes arising from a one-sided, abnormal view of life have

[1] Miles Malleson's "The Fanatics," pp. 72, 73, 74, 75, 76, 77, 100, 101, 120, 121. The above quotations are not continuous. We do not agree with some statements and theories advanced by Mr. Malleson but cite these words as an example of what many young people are saying today with what we believe to be some degree of justification.

often unconsciously colored our whole outlook and have sometimes reached in their results to the very limits of our experience.

At the beginning of our inquiry two great dangers appear at the two extremes of life—license and asceticism. The first implies a hasty, easy self-gratification at the expense of the more complete functioning of life in the future. It is a short-circuiting of life on its primitive and exclusively physical levels, an arresting of life's full promise and progress short of its higher spiritual completion and fulfillment. It sacrifices the long and significant future for the short and fleeting present.

The second danger arises from vainly seeking to deny or repress this self-gratification by trying to eradicate sex altogether. Asceticism probably has its roots deep in human nature. Primitive man, in satisfying his food and sex hunger, gives rein to appetite and passion. In so doing he often goes too far and suffers the consequences of excess or dissipation. In reaction he seeks self-discipline by repression or abstinence. The pendulum may now swing to the opposite extreme. He mistakes means for ends and seeks merit or power in abstinence. This leads in time to a negative view of life, world-denial instead of world-affirmation, and the distortion of asceticism. Asceticism proves in experience to be a dangerous half-truth, for it is an effort at the repression of a vital portion of man's nature. It is the unnatural denial of natural instincts. Outraged nature in time avenges itself. The ascetic denies the world with the result that a portion of his nature suffers atrophy, or else futile repression ends in volcanic upheaval and a fresh outbreak of license. Man thus tends to become a pendulum between excess and repression, license and asceticism. The final attainment of a disciplined, symmetrical, healthy life is not usually easy or sudden.

The aim of this book is to find a way between these two extremes, this Scylla and Charybdis of sensuality and asceticism. It is our conviction that in the end, from both these dangers, *truth alone makes free.* We are not afraid of truth in this or in any other area of life. We shall examine the serious consequences in the past of ignorance, of neglected "innocence," of misinformation. This book is written in the belief that we have already suffered too long from a policy of neglect and repression. If there has not been "a conspiracy of silence" it has at least often seemed to the young to amount to that. The two generations, older and

younger, are widely separated on these questions, more widely than on any others.

Sex was not always a tabooed subject. Shakespeare, Milton and Wordsworth are almost as frank in speaking of sex as the Bible itself. During the nineteenth century sex became an impolite subject, treated as though it were inherently vulgar. As the result of this suppression and silence sex became, under the Victorian tradition, a matter of morbid curiosity, resulting often in sexual perversion and the distortion of life. The end of the nineteenth and especially the beginning of the twentieth century have witnessed a modern revolt against this policy of silence and fatal repression. The war accentuated this movement, and a flood of novels and plays and the customs of the younger generation have resulted in a return to the more natural frankness of earlier times. All this has raised a number of crucial problems for the younger generation to face.

This book is frankly written for the younger generation and in full faith in that generation. We cannot on this subject hope to carry all of the older generation with us. Many of them will naturally feel that the old ways are best. Perhaps they are for them. But have they succeeded or failed with youth today? In our judgment, they have already failed so widely that a frank statement on these questions has become imperative.

If it seems to the older generation too frank, or lacking in reserve, if it seems to shock their sense of propriety, let us ask how far that is due to the subject itself and how far to their own early conditioning and prejudice. It is to be feared that the subject of sex will have to remain distasteful to a generation no longer consciously and acutely facing these problems. We believe, however, that the frankness with which the younger generation is facing these questions is a very real gain provided it is coupled with intelligence and reliable scientific information.

The younger generation cannot ignore these questions even if they would. They are living in the midst of them. They already know far more than they are supposed to, or than they were ever taught by their elders. Because much of this information, which has been perhaps picked up haphazard and often perforce gathered from unreliable sources, is inaccurate and misleading, there is all the more need of the fullest scientific information that can be gathered upon these problems.

Youth is in the glad spring time of life when it experiences

the awakening of the greatest thing in the world—love. And love is a vast, primal force, the very heart of life itself. When harmonized, coördinated and integrated with the rest of life, when it is normally consummated and completed, it is life's great good news. Its danger is fixation, arrested development and conflict with other values in life. It begins in the child, normally and naturally, as self-love, manifested in satisfaction in its own physical well being, in sensations of pleasure and love unashamed of its own body.

The awakening infant next falls in love with its own mother who first fills its little world, and later with the father and other members of the family. As its world widens the child comes to care for a larger circle of relatives, playmates and school fellows. At one stage the child will care more for members of its own sex. With the awakening miracle of adolescence the youth takes interest in the opposite sex. This stage is still shallow, promiscuous, or wandering, and several in succession become in turn the center of affection for the growing boy or girl. All the while, consciously or unconsciously, the youth is reaching out toward a final, complete relation with the life-companion. At last, in the limited circle of chance and circumstance, the one who is pictured as the ideal mate is found and youth falls in love. This whole period of romantic love is characterized by idealization, or the projection of one's highest dreams and aspirations upon the one who is loved as the supposed embodiment of all the virtues. This beautiful, highly emotional romantic attachment develops during the period of courtship and engagement. Romantic affection may deepen in marriage into a more seasoned and complete love for the life-companion and for children in the normal home. Thus coming ripened and enriched from the experience of each successive stage, the normally developing person seems to be carrying out, as though in a happily fated destiny, the biological purpose for which each was designed. The individual is ever driven on under the urge of love toward completeness, fulfillment and lasting satisfaction.[1]

The driving urge here is of an ever-growing love, the menace and danger is the "fixation" of arrested development that may hold the individual on a lower or infantile plane of self-love, self-gratification, homo-sexuality, which is an arrested affection for one's own sex, or anything short of nature's goal of the social fulfillment of love. These fixations

[1] For a fine exposition of the development of personality see "Parenthood and the Newer Psychology," by F. H. Richardson, pp. 3-32.

may spell tragedy in neuroses, aberrations, abnormalities, or perversions. What is more beautiful than the prattling baby-talk of the normal infant, or what more sad than druling idiocy, or the fixation of infancy in the adult? What is more natural than the wandering love of immature youth; but what more tragic if it carries over earlier forms to the frustration of the high consummation of marriage, or to the wreck or perversion of personality in one's self or others? Anything which prevents one living through a given stage or holds one back to prolong or over-emphasize it may cause a fixation. For love ever to grow, to deepen and widen, to normally and happily develop, is one of the problems of youth.

In the following chapters we shall consider first the need of sex education in the home, the school and throughout life, as it unfolds with expanding meaning and promise. We shall then consider some of the immediate problems of youth today. These will involve the question of moral standards, as to what is right and wrong, and how far the younger generation can intelligently decide their course of action for themselves. The problems that arise connected with the long period of waiting before marriage and the question of continence and self-control are considered in the chapter on Auto-erotism.

The problems of marriage will then be considered rather fully because youth is facing them today with questioning and challenge. We shall consider especially the choice of a life-companion and the conditions upon which success in marriage depends.[1] One chapter will be devoted to answering some of the more pressing questions students are asking in the open forums in the colleges today, such as the much-discussed question of companionate marriage, how the long and trying period of delay before marriage may be passed, when marriage should be consummated, etc. Space will compel us to leave some of these questions to the complete library edition of this book, which is here published in pamphlet form for convenience. Finally, at the request of many, a list of the best literature available is included, especially for the busy student, limited in time and means.

[1] A chapter on the Problems of Family Limitation and a section on Information for Those Who Are Married are omitted from the student edition but included in the general edition of the pamphlet and in the library edition of the book.

II. SANITY IN SEX EDUCATION

As we have seen, no subject strikes more deeply into the heart of human happiness and misery than this problem of sex. Nothing more vitally affects man. And yet, more than any other subject, this seems to have been beclouded by a taboo of silence, of ignorance and of misinformation. Herbert Gray says: "The ideal which still lingers in many minds, though it is seldom openly confessed, is that boys and girls, young men and women, should be kept in complete ignorance of the truth about their sexual natures until they marry, and that then they should be left to learn all that they need to know from Mother Nature direct. That at least would seem to be a fair inference from the fact of the conspiracy of silence in which ninety per cent of parents have engaged towards the beings they love best.

"The policy of silence is as cruel as its assumptions are untrue. Ignorance is an impossibility for the young. Our choice lies between garbled, distorted and defiled knowledge and a knowledge that shall be clean, innocent, and helpful. . . . Perhaps the first step in the way is to decide never to tell children anything that is not strictly true. As soon as your children are old enough to ask questions they are old enough to learn something of the truth and at a very early age should be told that babies come from the bodies of their mothers. . . . I long to know that children are learning about sex not in association with scoldings, reproofs, and warnings, but rather as part of the splendid truth of God. It is the association of the facts of sex with the sins of men and women that has spoilt this part of life for most minds." [1]

Dr. Joseph Collins writes: "When should a parent tell the child about sex? *When it begins to ask questions.* What should he or she tell the child? *The truth. Nothing save the truth should be told.* The mother who tells the child that the stork or the doctor brings the brother or sister who is

[1] "Men, Women and God," by A. Herbert Gray, pp. 8 and 9.

such a source of wonderment does it an injury. She not only lies, which the child will soon discover and always remember, she inflicts a wound which will leave a sensitive scar. A child is never too young to be told that the baby comes from within the mother. It is in infancy and childhood that children should be taught about sex, when we instill into them the principles of morality.

"The Church, by which I mean organized religion of any variety, has a large responsibility for the reputed uncleanliness of sex. Just as long as religion holds that debasement of the body not only enhances but determines elevation of the soul and that punishment and humiliation of the former contribute to and insure the salvation of the latter, it will stand as a bulwark against sex enlightenment and sex decency. . . . Fright is the most treacherous of all levers. There are some parental sins which should be labeled 'unforgivable.' One is failure to tell children about sex; another is to tell them in such a way that it engenders fear and anxiety." [1]

We are confronted with two alternatives: either we must continue an evasive silence concerning sex or we must adopt a sane policy of sex education. Among the reasons for a belief in sex education, which seem to be reinforced by experience, might be mentioned the following:

1. *Widespread ignorance* concerning the subject of sex has resulted in disastrous consequences for many. A book many times the size of this could be filled with the testimonies of students themselves who have suffered from the neglect of this subject in the home, the school and the college. A student in a western college says: "When I joined a fraternity house the other fellows told me that sex experience was necessary to my sex education and physical health. Of course I sought my sex experience in a common and commercial way, and now I am ashamed of it. I want to be free. I want to know how my mind can be turned, my will strengthened, and how I may do the thing I am convinced intellectually I should do." There are those who feel that information in these matters is dangerous and may be misused. But is not ignorance even more dangerous than knowledge? Would not this student have been safer if he had come from home thoroughly informed and with self-chosen right

[1] "The Doctor Looks At Love and Life," by Joseph Collins, pp. 23-27. George H. Doran Company, New York.

attitudes than in the "innocence" in which his parents had left him?

The Chicago Vice Commission found that "the lack of information, education and training with reference to the function and control of the sexual instinct, and the conse- of our inquiry for the source of the supply of the victims of of our inquiry for the source of the supply of the victims of vice, either as the cause of the perversion of children and youth, or as a complication of all other causes." Not only do the records of every criminal and juvenile court bear out these findings, but even among the children of the well-to-do and well educated the results of this neglect and ignorance are widespread.

2. *Unwholesome sources of information* seem to be a practical certainty for all uninstructed youth, however shielded they may be. It is the child who has been kept "innocent," whose questions have been met by evasion or mystery, who is most avid for information. If parents do not tell, the child turns to those who will. If information is not given in the home from healthful sources it is usually picked up later in the school or the back alley. Even if all information could be withheld, which it cannot be, accident or the sex urge within would prompt to experimentation. No child can be brought up under a glass case, nor forbidden all conversation or thought. Fond parents usually imagine their own children to be quite "innocent," and fear to give gratuitous information which may be misused. But the experience is practically universal that youth will always get information from some quarter, wholesome or unwholesome.

3. *Habits, early formed, affect health and character.* Modern psychology has shown the enormous importance and the lifelong influence of early impressions and experiences. Many have learned, all too late, after irreparable injury has been done, what might have saved them from disastrous consequences, had they been introduced wholesomely and happily to the understanding of the normal unfolding of their physical being.

Dr. Exner, in an analysis compiled from answers of 948 college men to a questionnaire, shows that of the first permanent impressions concerning sex 91.5 per cent were from unwholesome sources. Of the men questioned only 4 per cent had received their information from parents and 80.4 per cent had been left to receive it from other boys. The

effects reported were for 8.8 per cent good, for 79 per cent they were bad.[1]

4. *The dangers from the wide prevalence of venereal diseases and of commercialized prostitution,* the numbers of unmarried mothers and illegitimate children, the prevalence of illicit relations between the unmarried, the numbers of criminal abortions annually performed in this country, all indicate that youth should not be left to drift in ignorance amid these dangers.

The writer cannot forget his own experience in what was almost a model Christian home, in every respect save this of sex education. When his own questions were unanswered or repulsed at home, he turned to the boys of the neighborhood, who pooled all their information on this subject, now made interesting by the silence and mystery with which the older generation had surrounded it. These questions were asked before we were seven years of age. Being repulsed at home and refused all wholesome information we had to turn to other boys for our answers, and older boys who were regularly going with prostitutes became the instructors of the younger boys. Here was a whole group of boys from "sheltered" Christian families, who could get no satisfying information at home and whose education in the most important and dangerous part of their lives at that early age was relegated to such instructors. *During all these formative years no parent, no teacher, no pastor, no doctor, and no older friends gave us the information which we needed. Our education was left to delinquent boys, and they at least did not neglect it.* The tragedy which grew out of the experience of this group of uninstructed boys reinforces for the writer his conviction of the need of sex education. Of three close friends in this group two ended their lives in shipwreck and death just at this point of neglect concerning their sex life.

It is our conviction that information and instruction should be given appropriate to the need of each age and condition, in the home, the school, the college, before and after marriage, and for parents in the training of their children. Sex instruction is a main part of education throughout the whole of life. An illustration of a method of sex education will be found in the student and library editions in the Appendix on "Sex Education for the Young," quoted by per-

[1] "Problems and Principles of Sex Education," by Dr. Max J. Exner, Association Press, New York.

mission from Margaret Sanger's "What Every Mother Should Know."

It is maintained by experts that such instruction should be given only by the right persons at the right time and in the right way. Wrongly given, it may do more harm than good. The best authorities are in general agreement that when questions are asked by children they should always be truthfully answered in a simple, natural, matter-of-fact way, not with bated breath as though one were dealing morbidly with a dreaded or secret subject. Information on sex matters should be treated normally and naturally, as part of the whole of life. Even if no questions are asked the child should not be allowed to go to school or to approach adolescent years in ignorance.[1] In view of the very general neglect of this duty by parents, who are themselves uninstructed, it should place an added responsibility upon the teacher, the pastor, the family doctor and the instructed adult friend of the young.

Once the child acquires wholesome sex education we may rely upon the law of self-preservation to reinforce our teaching as in the care of other delicate mechanisms of the body such as the eye. We early and repeatedly warn the young child of the danger of injury to the eye, for instance, and should certainly do so in the matter of the even more delicate and significant physiological and psychological mechanisms of the sex life. Surely the older generation will not come to the false conclusion that they cannot trust the younger generation to think cleanly about sex. Only if to older people it is a subject abhorred or unclean shall we convey that false notion to others. We crave for the younger generation a better start than their elders were given.

Dr. G. Stanley Hall writes: "My entire youth, from six to eighteen, was made miserable from lack of knowledge that anyone who knew anything of the nature of puberty might have given. This long sense of defect, dread of operation, shame and worry has left an indelible mark." [2]

[1] Havelock Ellis of England, the greatest living authority on the subject, writes: "A child of four may ask questions on this matter, simply and spontaneously. As soon as the questions are put, certainly as soon as they become at all insistent, they should be answered, in the same simple and spontaneous spirit, truthfully, though according to the measure of the child's intelligence and his capacity and desire for knowledge. This period should not, and if these indications are followed, naturally would not, in any case, be delayed beyond the sixth year. After that age even the most carefully guarded child is liable to contaminating communications from outside. . . . It is quite clear who ought to be the teacher. This privilege belongs by every right to the mother." "The Psychology of Sex," Vol. VI, p. 48.

[2] See "Life and Confessions of a Psychologist," pp. 132-134.

Professor Bigelow, of Columbia, in his "Sex Education" thus sums up his view of the subject:[1] "There are *eight important sex problems* of our times that offer reasons or arguments for sex instruction, because ignorance plays a large part in each problem. (1) Many people, especially in youth, need hygienic knowledge concerning sexual processes as they affect personal health.[2] (2) There is an alarming amount of the dangerous social diseases which are distributed chiefly by the sexual promiscuity or immorality of many men. (3) The uncontrolled sexual passions of men have led to enormous development of organized and commercialized prostitution. (4) There are living today tens of thousands of unmarried mothers and illegitimate children, the result of the common sexual irresponsibility of men and the ignorance of women. (5) There is need of more general following of a definite moral standard regarding sexual relationships. (6) There is a prevailing unwholesome attitude of mind concerning all sexual processes. (7) There is very general misunderstanding of sexual life as related to healthy and happy marriage. (8) There is need of eugenic responsibility for sexual actions that concern future generations."

[1] "Sex Education," by Maurice A. Bigelow, pp. 33, 94, quoted by permission of Macmillan and Co., publishers. The Commission on the Relation of the Sexes thus recommended to the C. O. P. E. C. Conference: "Every local religious community should regard itself as responsible for seeing that the children nominally under its care should receive, from some source, the necessary teaching and equipment, from infancy to the threshold of adult life. Where the parents can be expected to give it, the parents should be exhorted and instructed to do so. Where they are manifestly incompetent, other persons should be chosen for the children as they reach the need for instruction. . . . What is essential is that there should be a group in every Church who should be responsible for seeing that, in the case of that Church, the needs should be met as they arise." C. O. P. E. C. Commission Report, Vol. IV, p. 79.

[2] A manual of suggestions on "High Schools and Sex Education" is published by the United States Government, prepared under the direction of the Surgeon General of the Public Health Service in collaboration with the U. S. Bureau of Education. This contains an excellent statement of the need and method of education in relation to sex as a phase of character education as a whole. The facts they publish to arouse the public to the need of such education indicate the home's inability to carry on this work alone. They show that most school teachers have suffered in common with their contemporaries from the historic taboo upon the subject of sex.

III. THE PROBLEMS OF YOUTH

Youth today truly has problems to face. No other rising generation ever followed a world war that resulted in the destruction or weakening of so many established customs and moral standards. No other generation of youth ever had such freedom—and new freedom may be either an emancipating or a devastating thing. No other generation in this country ever faced the insistent demand for equality between the sexes, for the economic independence of women and the abolition of a false double standard of morals. No other ever had such high-powered playthings as the auto, the radio, the moving picture, together with so much leisure and spending money. No other ever was subject to the seduction of such commercialized amusements or such a circulation of suggestive and obscene sex literature and periodicals. All such artificial stimulation is exciting human nature abnormally, at the very time of this new freedom and during this period of transition marked by the passing of so many of the old restraints and standards.

Moral Standards

This brings us to the question of right and wrong. What makes a thing right or wrong for us? Is it the dictum of some authoritative person like a Pope or president; is it the opinion or convention of society about us; is it the voice of conscience or of reason within us; is it the letter of some passage from some sacred book, and if so, which of the various possible interpretations of a given passage is authoritative for us?

Must we not at the outset admit the fact of advancing moral standards and, in general, of man's progressive apprehension of truth and goodness? Is it not true that in different ages and stages of society almost everything has been at times counted right and at times wrong? Our word morality comes, as we all know, from the Latin *mores,* meaning custom; our word ethics is derived from the Greek word for custom. It was the custom or convention of the tribe

that determined for the individual what he should or should not do. Morality became the inhibition or regulation of natural instincts in the interest of social welfare. The individual thus taught and socially conditioned by the tribe had only an external standard. His conscience was the voice of the tribe registered in his emotional responses and habits. But moral standards should not be a mere matter of accident of birth in a given time or place. The individual should have some appeal from the decree of his tribe or social group.

Can we find any rational basis for morality? What is the highest value that we know in life? Could we say that it is human personality? Apparently some things aid and some injure life; some make for happiness and human welfare and others for human misery; some enhance life individually and socially, while others lead to the disintegration and degradation of personality and society. Presumably that is right which enhances life as a whole, that makes it finer in quality, richer and more abundant, for ourselves and for others. And, conversely, we shall count wrong that which injures or destroys life, my own, my neighbor's or that of society, present or future. It is not a question of the moment's pleasure but rather of what will give enduring character, lasting happiness, abundant and growing life, the greatest good to the greatest number.

But how are we to determine what will enhance or injure life? There is no infallible rule. But two factors must be taken into account, the subjective and the objective, the individual and society. Truth is often found where subjective and objective factors meet; where personal judgment and experience critically confirm the social experience. I must look to the inner light of my best judgment and test things out in my own experience. But I must also give heed to the gathered experience of the race. No other generation ever faced more acutely than does ours today the conflict between nature and society—nature with its imperious instinct and society with its cold criticism of reason; nature demanding expression and society repression; nature with its world-affirmation and conventional society with its world-denial; nature with its insatiable individual needs and society with its sanctions and penalties; nature with its autonomous freedom and society with its external authority and restraint; nature with its God-implanted demands of body, mind and spirit, and society with its seemingly crushing prohibitions of convention, public opinion, law, morality and religion; nature

with its eternal "Thou shalt," and society with its prohibitive "Thou shalt not."

Unfortunately "conscience" is not an absolute, objective, impartial tribunal. It is often the voice of our social group. The average conscience is so submerged under the weight of opinions and prejudices and biases formed in early life that its guiding power is often vitiated. John Dewey says: "The object of moral principles is to supply standpoints and methods which will enable the individual to make for himself an analysis of the elements of good and evil in the particular situation in which he finds himself. There are no universal absolute rules of moral conduct. True morality should lay down ends of life not rules of conduct."

We must distinguish between traditional and ideal morality. The former is founded on the custom of the community and becomes the voice of conscience which speaks automatically on behalf of traditional standards even when the individual rationally rejects them. Ideal morality is based not on the tradition of the past but upon the vision of the future; not on the custom of the majority but the bold action of the minority. It is not something to be preserved but created. When these two are in conflict the individual must judge between them.

Goethe wrote: "Everything that liberates the spirit without a corresponding growth in self-mastery is pernicious." I am thus forced to ask, not, what I would like, but what will make me all that I am capable of becoming, including in my thought both the factors of personal character and social welfare? I may have to distinguish between the selfish and the social, the spiritual and the sensual, the larger and the lesser self.

There are some who are not left to settle questions of right or wrong upon a purely naturalistic basis. They will wish to reckon not only upon the human but also upon the divine factor. They will wish to orient their lives to their spiritual environment, and to find a solution related to the ultimate spiritual verities. In a word, if we believe in God we should take him into account. We shall then have a deeper reverence for personality, and all life will take on new value in the presence of God.

We can discover no absolute and final rules of morality. Instead, we find progressive standards evolving as the individual and society develop. An inductive study of moral

standards seems to show several evidences of progress as follows:

1. Evolving moral standards tend to become *more inward and less external;* they progress from outward rules and laws to inner principles. An inner impulsion takes the place of outward compulsion. But as a consequence, they become increasingly intangible, indefinable and dependent upon the honesty and moral sensibility of the individual.

2. They become *more experimental and autonomous and less authoritarian.*

3. They become *more complex and difficult,* both to decide and to execute. They progress from the simplicity of the child and the savage to the higher complexity of the adult in civilized society with its multiform relations. They become increasingly, not more lax and easy, but more rigorous and demanding. That means progress.

4. Moral standards tend to become *more rational* and less governed by instinct and appetite as the conflicting demands of the impulsive life are subdued to a central purpose. We have to repress instincts every hour of our lives. The secret of self-realization is not to give free play to a chaos of instinctive desires but to build them all into a harmonious personality.

5. Our standards become *more personal and human* as man rises above the level of the brute struggle for existence, from the consideration of things to the values of personality.

6. Advancing standards tend to become *more social and coöperative* and less competitive and individualistic. The sensual and selfish yield to the sacrificial. The immediate satisfaction of the individual must give way to the greatest good of the greatest number.

7. Finally, the sign of advancing standards may be found in *progressive harmony, wholeness and unity.* They will regard and combine the welfare of the individual and society, and the individual will have regard to the long and costly experience of humanity. He will not insist on testing for himself all poisons that have been discovered in the dearly bought experience of the race. Thus the individual in doubt may well ask whether a given course of action is inward, autonomous, taking account of all the complex factors in the situation; whether it is rational, human and social; and whether it makes for the harmony and completion of creative life at its best. In the light of our moral standards let us consider some of the problems of youth.

"Petting"

No questions are more frequently asked in our open forums on sex problems than those regarding the relationships of young men and women before marriage, especially questions about "petting." How far is it helpful or harmful, wise or unwise, right or wrong? How may we distinguish and where may we draw the line between its possible use and abuse? We recall that in our discussion of moral standards we found no hard and fast rules or codes of conduct which we could impose upon ourselves or others, but we concluded that we must ask whether a given course of action will enhance life as a whole, making it finer, richer and more abundant; or, whether it injures life, one's own or another's.

We must recognize at the outset that the question of petting is only one in a whole series of attempted solutions to the problems arising out of the inevitable demands of adolescent youth during the postponement of marriage. It is not some arbitrary, new invention but the natural expression of an age-old demand. Petting is an extension of the freer customs of the past which permitted great freedom in courtship. It stands out in contrast to the conventional régime of the recent period of chaperonage and propriety. Whatever its abuses, young people today cannot be forced back under the former conventional restraints but must find their safeguards in their own inward control.

In the animal or savage the arrival of sexual maturity is naturally and almost immediately fulfilled in mating. But under the artificial conditions created and imposed by modern civilization, marriage is postponed or prevented for a period of years—a period of great sex tension and of emotional upheaval, when physical demand is almost at its maximum, and information, experience and self-control often at a minimum. There is sometimes just enough knowledge to give a false sense of security in intimacies that would not be allowed if the risks were clearly understood.

This period of postponement inevitably gives rise to a series of problems such as the following:

How can life fulfill itself in its basic and insistent demand for functioning if normal satisfactions are denied?

How can we decide what is right and what is wrong, when conflicts arise between the different demands of our own nature, between one's self and another, and between the well being of the individual and of society? In student life,

how can we determine between conflicting interests—physical, intellectual, social, moral and spiritual? How can we develop and satisfy both our physical and spiritual natures which seem so often to be in contradiction or opposition to one another?

Even if we have made our difficult decision between competing courses of action, how can we gain needed control to carry out our resolve when we are as yet unformed in character and weak in purpose? How can each of us unify and integrate his often divided, chaotic, seething personality, during these delightful but difficult years of youth? How can each harmonize conflicting interests and demands about a dominant center or major purpose in life?

To these and many other problems various solutions are proposed or attempted—good, bad and indifferent—such as the following:

Some seek in early marriage the best solution. Others find compensation in the excitement and satisfaction of the engagement period, though this creates fresh problems for many. A wide range of healthy friendships with members of both sexes proves to be a solution for some. Others find partial expression or satisfaction in dancing and other forms of social recreation. Some seek circuitous satisfaction in suggestive sex literature, stimulating moving pictures, day-dreaming and erotic phantasy. Many in isolation try some form of self-relief in auto-erotism, which we shall consider in the next chapter.

Others, denied the legitimate experience of marriage, turn to prostitution to seek in a temporary, impersonal and promiscuous relation a substitute for postponed marriage. Many more, who in former times would have indulged in prostitution, seek compensation in illicit sex relations with one or more members of their own social set. Nearly all who are motivated by higher idealistic, moral or religious considerations seek a solution in sublimation or substitution, by directing physical sex energies into channels more socially useful. These, by absorption in other demanding interests, and by the cultivation of a full life of healthy occupations, seek to crowd out all infantile fixations or arrested development which may show themselves in erotic day-dreaming or morbid, anti-social manifestations of the sex instinct.

Still others look to petting or some form of expressed affection or physical intimacies that may satisfy nature's demands. It is thus evident that it is not a new, arbitrary

or gratuitous invention of youth, but consciously or unconsciously, it is one of many possible solutions for an artificial and very difficult situation which modern civilization has created. While ascetic and censorious age may frown at the mere mention of the name, youth knows that it is one of its most intimate and perplexing problems.

The word "petting," as loosely used, is elastic and indefinite. It may mean anything from the purest expression of affection of an engaged couple, to the most promiscuous handling where there are no limits. We must distinguish here between these two very different things sometimes confused under the term petting. On the one hand there may be the natural, free and friendly relationships of youth hardly sex-conscious; or the genuine expression of affection, highly selective, between two loyal lovers with real reverence for personality, in a relation that is to them fine, noble, natural and sacred. It may be grounded in intelligent and high moral idealism, with a background of sound sex education. Reverence for personality is then its impulse and its safeguard. On the other hand, it may denote the selfish exploitation of another merely for one's own self-gratification, to the serious detriment of both.

In seeking to determine their right relationship young people often ask: "How far are we to go; where are we to draw the line?" It is difficult to give a specific answer to this question for no clear line can be drawn for all. People differ widely in their sex life; and the same person reacts differently at different times. A certain form of spontaneous expression may be not only harmless but actually helpful to some, furnishing definite relief and release, as a kind of sexual sedative. Yet the very same expression for others may excite to a high state of tension, leaving them unrelieved and unsatisfied. It may sweep them in a gathering torrent on an ever swifter current toward its biological fulfilment of intercourse. The question is more one of inward attitude than of outward acts, whether one is left tense, excited, unrelieved, with desires aroused that petting itself cannot satisfy, or whether it results in physical relief and spiritual satisfaction.

Let us seek to avoid confusion in the use of this misleading term "petting," saturated as it is with popular prejudice and often undesirable associations. Shall we, somewhat arbitrarily, here use the term *physical intimacies* to express the sincere, considerate, affectionate, endearments of true lovers,

in expressions that are honest, whole-souled, and wholesome; and shall we use the term *petting* to denote all the more casual, promiscuous, sensual and erotic practices, which incite to yet further demands which would be deemed undesirable or unfortunate in character or result? It should be frankly recognized that we are not merely discussing some new slang word such as "petting" or "necking," nor some isolated, easily controlled amusement, nor trifling, indoor game but the age-old phenomenon of sex-play. Although not its only end, it must not be forgotten that the primary purpose of the sex urge is for the reproduction of the species. All unconsciously though it may be to the individual, nature ever prompts, as though with subtle and persistent purpose, to fulfill its biological end. The sexes are endowed with mutual attraction for each other. By touch, or by sight, which is a kind of extended touch, they are drawn together like magnet and steel. Brought into too close proximity the attraction is powerful, or almost irresistible. We are then playing with primal and vast forces, and we must at least know what we are doing. Children may harmlessly run their toy engines but we do not give them high-powered cars to play with in heavy traffic. Yet youth is entrusted with this most powerful dynamo of the sex urge.

Let us briefly attempt to analyze this complex phenomenon of physical sex-expression, and by a series of tests, try to help each one to decide for himself or herself what is expedient, what is right or wrong in this matter. The decision is your own, however, and no one else can decide the question for you. Supposing you think, not of this vague term petting, but of the specific expression, or form, that you either practice, or contemplate, or wish to judge, and then decide in what class it belongs, whether it is of the nature of legitimate and desirable physical intimacy, or undesirable petting, by applying the following tests:

1. *Is it primarily physical, or is it spiritual,* as an expression of the whole personality? Is it the outward symbol and sign of "an inward spiritual grace," or is it an arrest, or negation, or degradation of the spiritual? Is your action merely the demand of a partial segment of yourself that goes on a lark to have a good time, as in the case of prostitution; or is it the expression of your whole self? If it is the former it may finally lead to a divided, or split, or disintegrated personality. They are happy who do not divorce

the physical from the spiritual and who can find satisfaction in the sparkle and play of minds.

2. *Is it mutual or one-sided, and does it mean the same thing to both parties?* Is it a fully shared experience, where each gives to the other of his best, or does one take an unfair advantage to exploit the other, or satisfy one's self at the expense of the other? Sometimes the girl, for instance, in singleness and loyalty, will trust herself to one person alone, while the man regards it as a mere pastime for his pleasure and excitement. For her it may be beautiful and costly, for him cheap and easy. She may be casting her pearls before swine; while for him it may be a mere wallowing in the mud of sensuality. If one uses the most priceless endowment of another's being purely for selfish gratification it is surely a desecration.

3. *Is it ragged, unesthetic, furtive, half-ashamed, deceitful; or open, honest, sincere and whole-hearted?* Is it a blundering, drifting, yielding to animal impulse; or the considered, fine expression of the high art of love? Is it deliberately pitched on a high plane, or on a lower plane that tends ever further to descend? In this whole relationship it is necessary to know oneself and to understand the different psychical nature of the two persons concerned.

4. Judged by its results, *is it a satisfying, completing, fulfilling of life at its best,* or does it leave one in a high state of nervous tension, unsettled and unsatisfied? Does it come to rest in emotional, stable equilibrium, or does it tend to lead one or both parties to sexual intercourse which would be regretted? The great majority of lapses from chastity seldom occur with deliberate intent, but are the result of sudden loss of self-control when swept by primeval forces beyond our moral depths. It is a vain delusion to think that we are different from others, or strong and self-sufficient. There is a place on the Niagara River above the Falls called "Redemption Point." No one drifting or carried beyond that point has ever been able to row back. There is an unknown and indeterminate "redemption point" for all, and there is no warning sign there to remind us of those who have drifted by it in the past. Neither do regrets put us back above the falls. It will be well, if clearly and deliberately we may determine in advance upon a course of action that shall not lead to bitter regrets.

If you judge your action by its after effects, *"does it leave a bad taste in your mouth?"* Is it something that you would

like to forget, that is cheapening and degrading, or something that you can deliberately choose to do and look back to without regrets or misgivings? Are the results good for both parties? Concerned first of all for the other, and remembering the very different physical and psychical nature of a man and woman, does it tend to strengthen and upbuild, or to weaken and break down the reserve, the self-control or the self-respect of the other?

5. Judged by its later results in marriage and after life, *is it a wholesome preparation for marriage at its highest,* or is it a practice that will form the habit of sensual gratification on the petting level? Is it a means of growth for finer things, or does it tend to condition and arrest development so as to interfere with the final consummation of marriage at its best?

6. Judged, not by personal but by social standards, *what is the status of the petter* in the social group to which you and your family belong? Is your course of action rationally chosen, carried out with clear conscience and not condemned by any portion of your own nature? As deep as the demand for food hunger and sex hunger is the need for social approval. Would your course of action stand approved by the best experience of the race, by the highest tests, not of conventional but of ideal morality, which we discussed under moral standards? Does your course make merely for individual gradification; or is it in the interest of social welfare present and future? *Is it such a course that some day you could wholeheartedly recommend it to your own son and daughter?*

7. *Does it make for spiritual growth or regression?* A right course is usually not satiating and stultifying, but an activity leading to further activity, in ever richer and fuller life. It should lead to development and not degeneration Is your practice, or contemplated course of action, such that in ever widening circles it broadens and deepens; or is it such that it tends to short-circuit life? Does it tend to preclude the intellectual, the esthetic, and the spiritual, or to enhance them? Does it lead merely to the demand for ever fresh thrills, for erotic novelty, for wandering and promiscuous sensual satisfaction? Or does it furnish the drive and inspiration for spiritual adventure in creative friendship and growing interests of such range and depth that they lead on to the further conquest of life? It is quite possible to form the habit of varietism which may make one's future wife

merely one of a series of sensuous satisfactions, which may be a preparation for impersonal promiscuity and virtual polygamy and may make a true monogamy almost impossible. If all the facts were available they might give evidence that many of the marriages that fail were prepared for by promiscuous petting and prostitution. Indeed, some promiscuous petting, except for the financial element, is very close to prostitution in principle. He who uses a woman to satisfy his own sensual desires, regardless of her worth or welfare, prostitutes that woman whether with or without her consent, and with or without pay.

To sum up, one may ask whether a relationship is based on reverence for personality, whether it is sacred, sacramental, uplifting, or whether it is the prostitution of love to lust. If it is the latter, its results may be serious and lasting. These formative years are laying the foundations for one's emotional and affectional life of the future, and they are shaping personality and character while they are molten. Any course of action which violates one's deepest acquired convictions may give rise to agonizing mental conflict and complexes.

It is not enough to justify a course of action by merely saying that it is "natural." It is natural to devour one's food as an animal or a savage. It is natural greedily to seize a bone or a woman. But surely the long and dearly-bought progress of man has been by restraining individual instincts and immediate sensuous satisfactions in the interest of social welfare, "by long-circuiting sex expression through the whole wide range of esthetic, affectional and social appeal." By stern self-discipline, by self-restraint, by the sublimation of the primitive, instinctive drives into the higher reaches of the intellectual, the esthetic and the spiritual, the heights of human attainment have been won. To cast away all this, to sell one's dearly-bought spiritual birthright for a mess of material pottage, to prostitute the high possibilities of love to the mockery and caricature of the shallow and promiscuous thrills of a purely physical passion is foredoomed to failure.

The Engagement Period

This important period, when two individuals with diverse experiences and backgrounds are seeking to adjust their lives to each other, raises its own problems. Whether it is conscious or unconscious, this period is marked by distinct sex stimulation, and a strong tendency to idealization. This is liable to cause an atmosphere of fiction and an element of

make-believe in courtship, as each quite naturally seeks to impress his or her personality upon the other. It is therefore doubly necessary that the young couple should cultivate a spirit of candor and perfect frankness in facing all their problems together. They should also avoid a false sentimentalism that may make the finer realities of marriage seem tame after the romantic period of courtship and engagement.

A whole series of questions must be faced by the young couple at this point, such as the following:

How long should the engagement last, and what is the most favorable age for marriage?

If marriage is likely to be postponed for an indefinite period of years, and the strain of a long engagement is serious, should the engagement be broken, or marriage hastened, or some form of sublimation sought?

What is the relation of the proposed marriage to the question of the home and children, and to the vocation both of the man and the woman? Shall the girl work if she desires a profession or career as well as a home?

What is to be the standard of living, and what is the solution of the economic problems, the question of a family budget, etc.?

Have the young couple faced the problems of sex in their married life, the question of acquiring adequate information and right attitudes before entering upon marriage, the advisability of a preliminary physical examination, the question of children, voluntary parenthood, birth control, etc.?

In addition to these problems the whole question of their relationship during the period of engagement must be faced. In the first flush of love they will have to avoid the very real danger of being too narrowly and exclusively absorbed in each other, to the selfish exclusion of the whole world of reality, with its challenging interests and objective needs. They must avoid an unhealthy, hectic, sentimental, introverted absorption in each other, and learn from the first to live a more generous life of sharing.

No problem will be more important than that of their deliberate decision as to the most wholesome means of their expression of affection and the measure of their physical intimacies. Here they may well ask themselves the questions which we have just proposed in connection with the problem of petting. They must first determine their goal, or course of action, and then the best means of reaching it. We have attempted to answer the question, "Why wait for marriage?"

in the last chapter. When they decide where to limit their expressions of physical intimacy, they will have to adopt a course of action consistent with that decision. They will not wish to allow their life to be absorbed and stultified exclusively upon the physical plane, nor to be left periodically in a high state of unrelieved tension. Once they have determined upon their goal they should do nothing that would cause them to lose rational control in a course of action that would cause regrets. Few ever plan to go too far, but in drifting they may be swept beyond their depth. If they are to be successful each will have primarily to consider the other and deliberately to restrict their physical intimacies.

Above all, during this period, the two should learn to do things together, to widen the range of their shared interests. They will have to discover a central area of life which they can have in common, and then leave full scope for the free play of two autonomous personalities. They must both learn to yield to a common cause, but not permit the surrender of one to the tyranny of the other.

It is during this period also, that the young couple must first learn to overcome that great enemy of love, jealousy. Nothing is more natural to love, nor more fatal. It springs naturally from unwillingness to share the loved object with others. It is usually founded on a false and exclusive sense of possession. This must be faced in advance of marriage. Neither the husband nor the wife is the property of the other. If life is to be narrowed down to the exclusive possession of and relationship with only one individual it becomes stultifying. Jealousy is nearly always unfounded. It is sometimes the fixation of a petulant, childish habit that demands exclusive attention to one's self. It is often antagonistic to the whole idea of a coöperative home and a friendly world of extended family relationships. Jealousy is usually not a virtue but a vice. It poisons the very springs of life. For marriage to be successful it must be grounded in perfect trust; but jealousy is the utter denial of this. The mistaken idea that love in engagement or marriage should exclude other friendships has deplorable results. A marriage that may become dull or stagnant at times, would find new zest if stimulated by contact with other men and women. Jealousy is one of the many problems to be faced and solved during the engagement period.[1]

[1] Questions as to the age of marriage and length of the engagement are discussed in the last chapter.

IV. AUTO-EROTISM

No one who would deal honestly with the problems of sex and youth can avoid this very perplexing question. It is rendered all the more difficult because it is an area of life in which science has hardly begun to function and concerning which authorities differ. Our object, however, is not prematurely to pronounce a scientific judgment but to help youth in one of its most perplexing problems. We refer to auto-erotism or masturbation, by which is meant the artificial relief of sex tension.[1] This practice is one of several mentioned in the preceding chapter, by which youth seeks to meet the period of tension between sexual maturity and marriage.

One difficulty with this subject is that, from the nature of the case, it has been treated as a secret thing, instead of being dealt with scientifically in the light of day. Each person who has faced it has done so in lonely isolation, not daring to seek for help, because of the secrecy and fear that has surrounded this, as all other intimate sex matters. One has only to read of the typical early life of a great scientist like G. Stanley Hall and realize the subjective mental anguish he needlessly endured, in order to see the need of our sympathetically and quietly facing this subject. We shall deal with the problem chiefly from the man's point of view, though many of the principles involved are applicable to all.

Frankly, this is a problem common to youth. And there is almost no problem more common. Some medical authorities of wide experience estimate the proportion of men who reach the age of twenty-five who have at one time or another practiced this habit at nine-tenths.[2] We are, therefore, not dealing with a matter that is an isolated phenomenon where each should imagine himself the only one concerned, or count himself "a moral leper," or "the chief of sinners" on this

[1] We may denote as auto-erotism all those phenomena of the sex impulse, whether bodily or mental, which, instead of flowing toward another person, are abnormally centered in the self. It may be looked upon as a misdirected form of sex gratification. Meagher in his definition says: "Masturbation includes all methods of causing pleasurable sex sensations by an individual's own efforts." "A Study of Masturbation," p. 11.

[2] Dr. G. V. Hamilton's questionnaire showed that of the educated men and women examined, 97 per cent of the men and 74 per cent of the women had practiced this habit at some time.

account. An awakened memory on the part of many of the older generation may recall that while it is easy to preach panaceas to others, they did not always succeed in practice in their own case. Moreover, experience shows that whatever solution may be found, falsehood or exaggeration or the appeal to fear will not solve the problem but only aggravate it by creating a morbid inferiority complex and making each one think that he, especially, is a defeated man. The plain fact remains that the vast majority of older men once practiced this habit and that they do not do so today. We shall, then, seek to find the way out.

But here we are between Scylla and Charybdis, a right- and a left-hand danger, between the evil of license and self-indulgence on the one hand, and a morbid fear and self-reproach on the other. Either may be harmful. We wish to steer a middle course between these two perils.

Often this habit is begun quite innocently in childhood, with no thought of its being right or wrong. Several specialists maintain that some experimenting in the direction of this habit is almost universal between the ages of two and six years. During adolescent years, when there is an excess of sex energy generated, and little inhibitory control, this habit may develop quite spontaneously, especially in boys. The habit is more frequently acquired where there is an accumulation of sex energy at a time when there is a lack of healthy outlet in outdoor games, wholesome comradeship between boys and girls, and full facility for functioning in all-round activity. Thus Dr. Hamilton found after scientific investigation that monkeys in the wild state where they had normal satisfactions never developed this habit, but if shut up in a cage, even with their mates, with many of their natural functionings denied, they spontaneously acquired it.

Results of the Habit

If we inquire as to the results of this habit, three positions are held. There is the old position, now condemned by every modern scientific authority, of the appeal to fear by exaggeration, portraying the supposed consequences of the act in sending men to the insane asylum in this life and to the lower regions in the life beyond. There are those at the other extreme who say that it is quite harmless, and prescribe or suggest it as a method of relief of sex tension, or as a prevention of greater evils, either moral or physical.

The majority, however, of the best modern writers, practitioners, and investigators agree that while the gross exag-

eration of the past should be done away with forever, nevertheless there are, physically or psychically, undesirable or bad results of the habit and that a man will be better off when he has overcome it.

Thus Dr. Gilbert V. Hamilton, after his scientific investigation, writes:

"Our predecessors were so sure that masturbation can destroy the body as well as the mind that they even listed locomotor ataxia (syphilis of the spinal cord) among its possible consequences. In recent years a new guess in the matter has led some physicians to prescribe masturbation for persons who find it inexpedient or impossible to have ordinary sex intercourse. Freud takes in the main a middle ground between two extremes."[1]

Let us note the three attitudes taken:

1. Dr. Hamilton speaks of an ancient and a modern "guess" concerning the results. Hippocrates, about 360 B.C., began guessing as to the dire consequences of the act and listed many of the "diseases" it was supposed to cause. Between 1760 and 1890 a volume of pessimistic literature described the supposed results of the habit. Without scientific evidence one writer quoted another until both medical literature and public opinion were saturated with this view. Some of our well-meaning "purity literature" has been of this nature. Boys were frightened to keep them from the habit. The result was that by morbid concentration upon the matter, the habit was often greatly increased, by the operation of a well-known psychological law, and also that very serious consequences were produced, not by the habit itself, but by the fears, the anxiety-neuroses, the moral gloom and spiritual defeat which this teaching all unwittingly fostered.

Thus Dr. Brill testifies out of his experience:

"The patients are terrified by reading quack literature, and, I regret to say, by uninformed doctors. They are threatened with paralysis, paresis, consumption of the spine, insanity, etc., and as a result they become depressed, hypochondriacal, and self-conscious. But as soon as they become convinced that they are not doomed, and that masturbation cannot cause insanity or other dreadful maladies, they soon lose their symptoms. Nor must it be imagined that robbing masturbation of its terrors encourages the practice. On the contrary, I have found that as long as the patients dread it

[1] "A Research in Marriage—Scientific Report," Chapter XVII, Albert and Charles Boni, New York.

and struggle against it, they masturbate twice as often as when they become convinced that it has none of its supposed terrors. . . . For it makes no difference whether we occupy ourselves with sex in a positive or negative way; the result is the same. It is stimulated to greater activity. Moreover, many patients masturbate very often because they are sure that masturbation causes an enfeeblement of the will, and hence there is no use in resisting. As soon as they become enlightened, the practice gradually decreases, and as the patient has no need for constantly occupying himself with sexual ideas, there is less tension to be removed."

There are those of the older generation who would, to safeguard the young, continue this appeal to fear, and who may look with foreboding upon this new attitude. In former times an ignorant nurse or parent would threaten little children into obedience: "God will strike you dead if you tell a lie." "The devil will get you in the dark." "Bad little boys will be punished in hell," etc. The threatened punishment is not fulfilled; the child discovers the lie and the appeal to fear in the end practically always fails. The prospect of death by hanging for slight offences by pickpockets and petty thieves did not prevent these practices in former centuries in England. There are still those of the older generation who will conscientiously feel that if we turn from the appeal to fear to that of reason, and from exaggeration to the plain truth, it will result in license for the young, but experience seems to point to the opposite result. Had the dire warnings of the old appeal, even though false, been successful, their well-meaning authors might have sought to justify them on pragmatic grounds. But unfortunately the results have been the opposite. The position frankly taken in this pamphlet is, so far as we can, *to lift the gloom, dispel the fears, relieve the inferiority complex of the man who feels himself to be defeated, and then to see if we can show the way out to effective self-control.*

2. There are not a few modern practitioners who maintain that apart from the fears which we unnecessarily create regarding this habit, the practice in itself, in moderation,[1] has no bad physical effects. They contend that it is a "natural outlet for an unnatural state of affairs," and that unless it is gratuitously or arbitrarily made so, it is not a moral issue at all but a purely biological one. They hold that it is not a

[1] Meagher says: "One must distinguish between occasional and excessive masturbation, as they present entirely different problems." We must also distinguish between a simple habit normally outgrown, and what may by wrong handling become a neurotic symptom requiring individual treatment.

question of "self-abuse" but of self-relief, that it is purely a matter of whether a man needs, or does not need, relief from pressure on these glands. Thus Sir James Paget says, "Masturbation does neither more nor less harm than sexual intercourse practiced with the same frequency, in the same conditions of general health, age, and circumstances. I wish I could say something worse of so nasty a practice." [1]

Dr. Hamilton in all his years as a psychiatrist in an insane asylum never found a case caused by the habit of masturbation. Dr. W. F. Robie, after thirty years of experience with several thousand patients, writes as follows:

"We now know that epilepsy, idiocy, insanity, tuberculosis, and all the rest are never caused by masturbation; but the sufferer does not know this, and he is perpetually in the position of Damocles. Though the hair never breaks, he may suffer more than a thousand deaths. I state positively and have the evidence to convince readily any reasonable person that practically all ill results of masturbation invariably arise from this fear of direful disease and moral turpitude which it never causes. Another statement hard to believe, but nevertheless proved true by myself in scores of cases is this: if one convincingly tells a person who is trying to overcome the practice of masturbation and worrying over the supposed evil effects of it, the truth that no harm can arise from this except from the worry concerning it, there is not only immediate relief from all nervous symptoms, but a diminution in the frequency or even a cessation of the practice. . . . Thinking of sex all the time, whether it be in attempts at erotic stimulation or in severest self-condemnation with constant resolutions to resist sex promptings, stimulates the genesic glands about equally." [2]

Dr. S. Herbert of England writes: "It is not in itself a vice, but rather a sexual aberration, a deviation from the normal physiological sex process, which, however undesirable, still cannot *eo ipso* be stamped as vicious. If not exactly moral, acts of self-abuse are perhaps better classed as non-moral rather than immoral. . . . If we compare it with the true sexual mode of self-expression we see that it must ever lack an adequate spiritual content, which forms the finest part of every mutual sex relationship." [3]

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[1] "Sexual Hypochondriasis," cited by K. Menzies, "Autoerotic Phenomena in Adolescence," p. 50. Dr. Albert Moll in "The Sexual Life of the Child," says: "Not masturbation itself, but fear of the effects of the practice, is here responsible for the resulting injury to health."

[2] "Sex and Life," pp. 231, 232.

[3] "Fundamentals in Sexual Ethics," pp. 123-128.

3. There is a third and larger group of authorities who, while agreeing that it is wholesome to dispel the pessimism and gloom occasioned by exaggerated accounts of the effects of the habit, nevertheless maintain that there are undesirable results, which are increased when the habit is practiced to excess. It should be asked in each case, however, how far the results are due to the act itself, and how far they are due to one's socially conditioned attitude, or teaching, or fear concerning it.

Dr. Hamilton in his investigations found undesirable results even among his monkeys addicted to this habit in captivity. Among men he finds that it leads to a sense of subjective inferiority, and of dissatisfaction which has a tendency to be transferred to others. There is also in extreme cases a tendency in the direction of neurasthenia, that is, more or less derangement of the nervous system with a depression of the vital force.[1]

Concerning this habit of self-relief, Meagher says it is "an act to produce a form of sensory pleasure bought at the expense of high moral tone. For when habitual, it interferes with altruistic aims. It is an infantile way of seeking sex gratification."[2]

Margaret Sanger after long experience writes in "What Every Boy and Girl Should Know": "Let us take a sane and logical view of this subject. In children, before they have reached the age of puberty, prior to the development of the sexual organs, it stands to reason that to abuse these organs, at least until they are strong enough to be exercised, must weaken them for their natural functions. Again, masturbation, unlike the sexual act, can be practiced individually and at all times and nearly anywhere. This gives the individual unlimited opportunity for indulgence, and consequently drains and exhausts the system of the vitality necessary for full development.

"In the boy or girl past puberty, we find one of the most dangerous forms of masturbation, i. e., mental masturbation, which consists of constantly forming mental images, or thinking of obscene or voluptuous pictures. This form is considered especially harmful to the brain. . . . Perhaps the greatest physical danger to the chronic masturbator is the inability to perform the sexual act naturally. . . . At puberty, every boy and girl should be taught these dangers and temptations and also how to avoid them, by keeping active,

[1] Freud, "Collected Papers," pp. 131, 146, 236, 239, 262, etc.
[2] Meagher, "A Study of Masturbation," pp. 11, 28, 29, 33, 36, 47.

mentally and physically, going to bed only when sleepy, and avoiding intoxicating drinks and stimulants. The important thing to remember is that masturbation can be conquered." [1]

It would seem then, that a sane view of the subject indicates that, while on the one hand the evil effects of this habit of self-relief have been greatly exaggerated, and on the other hand the harmlessness of the practice has also been over-emphasized, the weight of the best evidence would favor the view that there are such ill effects of the habit that it will be distinctly better for one to win and maintain complete control over this practice.

The Way Out

The natural solution for many of our sex problems would seem to be a happy and an *early marriage*. Let it be distinctly understood, however, that we do *not* recommend marriage as a solution for this problem. It would be a humiliation of the greatest social function or relationship in life, to enter it merely for relief from a self-centered habit. Moreover, for one excessively given to this habit for many years, marriage is sometimes no solution, as it may persist and, to a greater or less extent, mar the full satisfaction of one's married life. That is one of its possible after-effects. Nevertheless, on general principles, as explained in the chapter on marriage, we believe in reasonably early marriage. In postponing marriage for perhaps a decade or more after the age of adolescence has been reached and man is ready biologically to function in his sex life, we are creating a highly artificial condition of sex tension during the hardest years of a man's or woman's life. Each older generation is likely to forget its own early struggles and to underestimate the stress and strain which youth must ever face when society places economic or moral restraints upon it at the point of this dynamic urge. While it is no panacea, happy marriage has solved more sex problems than all other things combined. But suppose in a given case early marriage for any reason proves to be impossible and we cannot follow nature's solution, we must then seek another.

Substitution and sublimation offer a solution for many. By substitution we mean the using up of physical sex energies in other and quite different channels. We do not say in higher channels for we refuse consistently to admit the false ascetic view that the flesh is something base and low, and the spirit of itself necessarily high and noble. By sublimation we mean

[1] "What Every Boy and Girl Should Know," pp. 63-66.

the direction of this natural instinct into a sex channel more socially useful at the present time. It is the foregoing of a limited, immediate gratification of physical desire for a finer, a richer, more enduring satisfaction in a better way.[1]

It is not claimed that substitution or sublimation are panaceas for all, or that they are easy for any. They have distinct limitations. Is it not, however, immediate response to stimulus, or the easy gratification of every desire, that marks the lowest in the scale, while self-discipline and self-mastery which hold steadily to high and distant ends, mark the highest in the evolutionary scale of being? Is there not need today, when there is such a demand that we "return to nature," for emphasizing the value of reasonable restraint? Those who at the first stirring of desire rush headlong into overt sexual acts may defraud themselves of the higher possibilities of life at its best. We are living in a civilization which is unhealthily full of sex stimuli, yet lacking in sex education. What many claim are natural desires are really artificially stimulated by our oppressive and often morbid emphasis on sexuality. The big things of life lie out ahead and the victories of love will be found in real achievement and not in personal eroticism of any type. *If sex is to irradiate the whole life then there must be a whole life to irradiate. Such a life costs. How can it be attained?*

As possible means to substitution or sublimation, or the overcoming of any habit, may we suggest the following?

1. *Deliberately determine your ideal and choose your goal.* Make up your mind, not hastily but deliberately, what you wish to achieve. Ask whether this habit is for you, good or evil, necessary or unnecessary, desirable or undesirable. The best medical authorities agree that sex exercise is not necessary to health. Muscles need exercise but not glands. You do not need to cry periodically for fear of losing the use of your tear ducts. Meagher maintains that it is "an infantile method of sex-gratification," a fixation, a hold-over that may keep your life from maximum development.[2] Menzies says that this habit, "manifesting itself at a period when the autoerotic state should normally have been passed, conflicts as an anachronism or as representing a regression or lapse into infantilism."[3] If you believe that this is true in

[1] "The sexual impulse . . . is one of the deepest and most volcanic of human impulses and . . . it can be transformed into a new force capable of the strongest and most varied uses." Havelock Ellis, "Studies in the Psychology of Sex."

[2] Meagher, p. 36.

[3] Menzies, p. 40.

your own case, do you want to accept such an infantile fixation and limitation? In any case let it be your own freely chosen goal after mature deliberation.

2. *Cultivate a healthy, normal attitude to life that will eliminate all fear,* anxiety and worry. A horse that shies at some unknown moving object may overcome its instinctive fear by taking a good look at the dreaded thing. Do not let any one terrorize you and, much more important, do not frighten yourself by a bogey or phantom fear of imaginary evils. Some believe that they have practiced this habit or artificial act of self-relief without ill results. But there are others that feel that they are stronger and better men without yielding to it. They believe that for themselves it means lowered vitality, and a sense, however subjective, of psychic inferiority. They have concluded that for them the habit is artificial, unnatural and unsatisfying. They believe that it is a misuse of a function that they would like to keep for its later, full and rightful use. They want this potential dynamo controlled to empower and vitalize and irradiate their whole life.

3. *Keep your body at its best.* The rugged athlete has an advantage in hardy exercise, provided it is not over-exhaustion, in healthy eating, but not over-eating. But the rule of the athlete in strict training is a good one for any man willing to pay the price to win in any contest of body, mind or character. Cold baths if your system is hardy, and keeping the effort-making capacity alive in you by some exertion every day are also a help. It may be more than a negligible detail to sleep in a cool, well-aired room under light clothing, and rise immediately upon awaking in the morning.

4. *Do not handicap yourself* in advance or add to your difficulties by lax or bad habits. The habits of laziness or gluttony, of drinking and using exciting stimulants, of smoking to excess, in some cases turn a potential victory into defeat. In this whole matter we are not facing simple nature with its legitimate demands, but a highly and artificially stimulated condition where we make for ourselves the attainment of our goal almost impossible in advance. It will be imperative to avoid gratuitous and unnecessary sex stimulants such as suggestive or erotic literature, pictures or stories. Such things not only insure defeat in advance, they are defeat.

5. *Nature will frequently relieve the strain* in men and meet half-way the man who gives nature a chance, by wholesome nocturnal emissions which will, at least in part, pro-

vide for the excess of sexual vitality for the single man in a healthy way. If such relief of tension occurs let a man count it his ally and not his enemy. This is a natural way of eliminating an excess of normal secretion and should cause no worry. Sexual intercourse during the period between puberty and marriage is unnecessary. The idea propagated by interested parties that intercourse is desirable in order to strengthen the sexual organs is, according to the best medical authority, quite erroneous. "Sexual intercourse during this period is not only unnecessary but may be harmful. Illicit intercourse not only has a deleterious effect on the morals of the individual so indulging, but also excites the animal passions and stimulates the glands of the reproductive system to such excessive activity that it may lead to their permanent impairment." [1]

6. *Fill your life with healthy, objective interests and occupations.* It will be recalled that none of Dr. Hamilton's monkeys in a healthy state of nature, but only those artificially shut in to a narrow and unnatural caged existence resorted to this practice. We repeat that the best thing to do about sex is as far as possible to forget it. Do not try to make your mind a vacuum but crowd out the unwanted thing by healthy preoccupation. Since much of our trouble is emotional, seek to find wholesome occupations in all that objectifies life, in music, in art, in work with the hands, in big interests that crowd out the petty and self-centered and erotic. This will enable you to crowd out the unhealthily erotic and to accomplish the next suggestion.

7. *Keep your mind clean as well as your body.* There is a psychical issue behind the physical functioning. "As a man thinks, so is he." Jesus knew men well when he uttered the injunction to guard one's looks and one's thoughts.

8. *Healthy friendship and wholesome social life* will prove a valuable expulsive of subjective and morbid tendencies. It is the solitariness of this habit, wholly removed from the sphere of social control, approval or disapproval, which makes it so easy of gratification and abuse, and therefore so much harder to overcome.

What many a man needs is a sympathetic friend. Bring this thing out of its dark and secret place into the light of day. Do not parade your difficulties, or wear your heart upon your sleeve, but seek some wise and sympathetic friend with whom you may share your problem. If he is truly

[1] "Freshman Hygiene," by R. C. Bull, M. D., and S. Thomas, Lippincott Co.

understanding and sympathetic he may be a great help. If he is not understanding and merely rouses the old fears and worries and casts you into the slough of despond, do not go to him again on this matter, for however well-meaning he may be, he is no friend of yours at this point. What you need is not discouragement but encouragement, a lift and not a dead weight. Sometimes a wise physician, sometimes a pastor or teacher, sometimes a parent or fellow-student will best enable you to lift this out of the secret place into the sane light of common day.

9. *Wholesome companions of the opposite sex* will often do more to help than any other. Just the companionship of such persons will often make life sane and wholesome, when it otherwise might be isolated and morbid. Our life today is characterized by a far too great artificial separation of the sexes to be healthy. Most will find the wholesome society and fine friendship and companionship of members of the opposite sex a great help. Above all, the inspiration and true love of the one who is to be one's life mate may be an anchorage. Many a man kept straight in France because there was some one at home who expected him to do so.

> "The thoughts ye cannot stay with brazen chains,
> A girl's hair lightly binds."

All wholesome coöperation between men and women in objective enterprises will be invaluable if they help us to see the sexual relationship as a whole, and to give love its proper setting among all the values, as a normal part of the whole of life. The cure of the solitary will be found in the social, the corrective of the morbid will be discovered in the wholesome. If you let in the light, the darkness will be automatically expelled. An "infantile" or solitary habit is not an ideal preparation for the supreme social relationships of happy marriage.

10. *"The expulsive power of a new affection"* has proved for many to be the solution of this problem. As a matter of simple fact, the dynamic power of vital religion has proved to be effective for numbers. This has found expression in many ways. For some the personality of Jesus has offered the dynamic around which life could be built. For others some supreme friendship, or relationship, or cause has afforded a new motivation. The discovery of what to any individual may become the most useful in this field is worth both study and experimentation. The validity of sublimation

or substitution for some is convincingly shown in the lives of great celibates like Buddha, St. Paul or St. Francis. In a sense these men were wed to humanity. They expended all the wealth of their natures in service, and far from impoverishment or unhappiness, they realized the maximum of rich and harmonious personality. The Talmud says: "The greater a man is, the stronger are his passions. But the pure and consecrated man makes of his passions a chariot for God."

The secret of control will usually be found not in seeking violently to overcome bodily desires but in lifting life to a higher plane, not in repression of the lower urges but in expression of the higher, not in seeking to eradicate evil but in overcoming it with good, not in morbidly dwelling upon our failures but in forgetting ourselves in the abandon of a great quest and in seeking first the higher aims of life. One impulse can only really be displaced by another. Victory depends on our habits of life, upon our master purpose and its expulsive power, upon the clear vision this gives us of the false lure of the lower alternatives.

May we then sum up the position on this difficult and perplexing subject as follows: Substitution and sublimation have proved successful for many, and in our judgment a man will be better off if he can win complete self-control in the ways we have suggested. Remember that many of those who were once troubled and defeated at this point have gradually solved their problem. Once your mind is made up and you have set your face toward your goal, press on. Psychologically the important thing is to keep your mind set in the right direction. The great, uplifting mountain ranges of life are still beyond.

Above all, never be discouraged; especially if you do not overcome a habit of years in a moment. Forget your failures and remember your successes. A "down" in football does not spell defeat or the end of the game. Are you going to stop playing before the whistle blows and say you are beaten? You never are defeated unless you think you are. Don't think so much in terms of failure, or of an awful moral struggle or fight, as of a bracing climb, or a great game. Keep playing. It is not a man's main business in life to grovel in cheap erotic pleasures through dreamy auto-erotism. You are therein straying from the main business of your manhood. A man was made for bigger things than infantile fixations and morbid eroticism. It is daybreak, and time to climb, for any who would scale the heights.

V. THE CHOICE OF A LIFE-COMPANION

Among many possible definitions, marriage may be ideally described as a "physical, legal and moral union between man and woman, in complete community of life, for the establishment of a family." [1] How can we find the right companion for such a complete community of life?

Probably the nearest most of us will ever come to heaven on this earth will be in the discovery of a life of deepening love in a happy home. And the nearest approximation to one's idea of hell will be found in being chained for life to the wrong person, where two lives irritate, thwart and defraud one another. It would therefore seem obvious that we should pause before making any of the three major choices of existence—the choice of a life-companion, of a life-work, and of a life-attitude, in one's religion or philosophy of life. Among others, three considerations may be here suggested in the choice of a life-mate—deliberation, completion, mutuality.

1. *Deliberation.* If marriage may be in some degree either a heaven or a hell, if it is a state from which release is difficult and often impossible, we would do well to pause before plunging blindly, on a moment's impulse, into what may be a life-long catastrophe. Wait until your critical intelligence tells you it is right to risk marriage with this partner; until intellect and emotion, head and heart confirm each other. Marriage is one of the two most serious responsibilities in life. Youth may well pause before the irrevocable words: " 'For better or for worse, for richer or for poorer, in sickness or in health, till death us do part.' . . . It is the most majestic declaration of utter surrender to a life-long purpose of love ever put into words. . . . Used as a merely formal utterance it is blasphemy against God and man. But it is mutual. It demands the sincerity of both." [2]

The primary object of marriage, as of life itself, is not

[1] Encyclopaedia Britannica, Vol. XVIII, p. 753. See Briffault and others for juridic definitions.

[2] G. A. Studdert-Kennedy, "I Pronounce Them," p. 298.

pleasure, nor even happiness. The physical, the romantic aspects may soon pass and the young couple must settle down to the grim grapple with life. The home is exposed to all the ills, the problems, the strain and discipline of life and death. It must accept and assimilate suffering. All the storm and stress of life break upon it. In the outer world people meet more casually and briefly, they act their part, perform their tasks, fulfill their duties. But in the home, tired after the work of the day, they relax and are themselves. Here of necessity are the closest contacts and either the highest inspiration or the deepest suffering. Here lives are open to each other to bless or blight, to wound or heal. Marriage offers by far the largest opportunity for developing love between two persons, and also for developing friction. If the marriage is built on no more solid foundation than a sudden impulse, a bit of moonlight, a romantic escapade, or the excitement of a dance, it cannot carry the long stress and strain of life as it fades into the light of common day. As Robert Louis Stevenson reminds us, "marriage is not a bed of roses, but a field of battle" for the high things of character made possible by it. We shall probably at least agree that *marriage is a responsibility and calls for deliberation.*

The old practice of marriage banns published for three weeks by the church had its uses. This is being incorporated in law in some states, like California and Michigan, where it is required that a certain period shall elapse and publicity be secured between the request for a license and its granting. Many states are also requiring certificates of physical fitness and of freedom from infectious and dangerous diseases. The ministry and the medical profession and society generally are awakening to a greater sense of responsibility for the social control of marriage, without making it an unescapable bondage. An extreme individualism of youth that would plunge into matrimony and seal its fate with no knowledge of the experience of the race, or of the gathered wisdom of the ages, must be safeguarded in its own interests. Do not be rushed into marriage. Wait till you are as sure as you can be that you have found the right partner for life.

Deliberation will also be needed to correct the tendency of youth to "rationalization." All Anglo-Saxon youth will defend this right to marriage by choice and not by arrangement of parents and elders, yet youth finds it hard to make a rational choice in the face of such powerful emotional forces.

In the first period of romantic attraction the loved one seems to be the embodiment of all excellence. "Puppy love," at least, is often blind. Deliberation should be provided also by the period of courtship and engagement when a young couple learn to know and adjust their lives to each other. The best test of their mutual fitness is to do things together. Since true marriage is a growing coöperation, it would be well to find in advance whether this is possible.

Sociologists point out that long engagements are often unwise, sometimes subjecting one or both parties to great strain. In general it is well if young people can marry, wherever possible, within a year after the announcement of the engagement. We would not encourage improvidence, but on the other hand an excessive caution may lead to endless procrastination. An early marriage is often possible even in straitened circumstances. Mrs. Carlton Parker describes in "An American Idyl" the joyous adventure of two great souls living on sixty dollars a month.

2. *Completion* of one's own personality by that of another is a second condition that should be sought in the choice of a life-companion. Perhaps each of us by nature is a fractional, incomplete and unsatisfied personality, a part of a possible complete whole, and must seek his or her complement for full life satisfaction. Real love should be founded not merely on a fragmentary physical attraction, but on friendship and acquaintance with the whole personality. Somewhere in this world there is a person who will best complete your own fractional self. We do not say that there is *only one* such person who can add tremendously to your life. There may be many such persons, but probably there is one who can *best* complete your own life and happiness. Undiscriminating first love is usually sure it has found the only one. In the widest possible circle of friendship and until you are as sure as possible that the right one has been found, that one should be frankly sought by both sexes.

You will probably find in yourself a demand of temperament for a complementary personality. Where is the person whom you most like to be with, who in the lengthening months and years will never grow monotonous, who will best call out, stimulate and develop your whole personality? The ideal life-companion is the supreme friend who best enables you to fulfill your possibilities and to make your largest contribution to social welfare and happiness, the one with whom you can best share your whole life. No one fully meets this

ideal, and you yourself probably least of all, but the life-mate is the supreme friend. Nearly every one forms a mental image of an ideal person, often patterned unconsciously after the early impressions of the parent of the opposite sex. The lover always has a tendency to "project" upon, or read into, the one beloved these ideal qualities. One must be on one's guard against romantic illusion here.

Hornell Hart well says: "Two young people who are experiencing the first thrills of the merging of personalities on the physical side are likely to exclaim: 'We love each other; that's all that matters, isn't it?' No, that is not all that matters. If these two people mate, their future happiness in life depends upon the question whether their whole personalities stimulate, reinforce, and develop each other, or whether they will uncover, as they begin to live together, great vital areas in which they thwart, defeat, antagonize, and torture each other. If this proves to be the case, the mere fact that they are in love in some other ways simply increases the agony by intensifying the mental conflict. Ideal matching of personalities at the start rarely, if ever, occurs. The two must be fitted by a long process of creative accommodation. . . . The young people who are to form permanent partnerships must, if they are to be happy, have personalities which will stimulate, reinforce, and develop each other without major thwartings." [1]

Love cannot be commanded, coerced, legislated or exorcised. It is the unbidden, primary, driving urge between kindred spirits. As in chemistry there is an affinity between some elements which will mix and fuse while others will not, so in human life some are compatible, others incompatible.

Few have the objective courage of Florence Nightingale, who chose a career rather than a home because she felt thus of her contemplated husband: "I have an intellectual nature which requires satisfaction, and that would find it in him; I have a passional nature which requires satisfaction, and that would find it in him; I have a moral, an active nature which requires satisfaction, and that would not find it in his life." [2]

It would be well if each one who contemplates marriage could as fearlessly analyze the two persons concerned to see if they are true mates on various planes. Love is the union of those whose patterns of self are in harmony. We are lonely because of congestions within ourselves, infantile fixa-

[1] Hornell Hart, "The Science of Social Relations," pp. 392, 394. Quoted by permission of Henry Holt and Co.

[2] "Unmasking Our Minds," by David Seabury, p. 185. The chapter on Love and Hate makes some valuable suggestions on the choice of a mate.

tions, impossible dreams. A frequent cause of unhappy marriages is that two natures are basically inharmonious. If such disharmony exists, it should at all costs be discovered beforehand. For, except in the case of some rich people who can buy a divorce in Reno or Paris, church and state often seem to a young couple to be relentless once they have drifted lightly into marriage. The whole network of society and its relations tend to maintain the bonds of marriage even where it is unhappy. Although divorce may be legally simple it is often emotionally excruciating. It is like separating Siamese twins which are vitally bound together. One or both lives may be left torn and bleeding.

3. *Mutuality.* Above all, in the choice of a mate, seek the most complete possible mutuality. *Have you common interests of sufficient range and depth to make the marriage growingly successful?* The physical side of life, while primitive and basic, is not primary. At its best it is intermittent and relatively brief. Passion will be satiated and will wane. Romance may fade. Novelty may yield to monotony. Have you enough common interests and are they so vital, fundamental and lasting that you can successfully live a whole life with the person in question? Could you spend day after day, evening after evening with this person and find something new to explore in the personality, or new and vital interests to share in common? This does not mean mere novelty, but the capacity of developing interests at crucial points. Marriage involves the integration of two whole natures, but not their absorption or obliteration. It will demand daily sacrifice, adaptation, coöperation. Each must sacrifice to a common end, such as the home or children. If one surrenders habitually to the other it makes one a tyrant and the other a slave and is bad for both. There must be mutuality.

For most, while they may differ in temperament, this will involve common convictions concerning the fundamental and basic realities of life. The marriage is not likely to be successful if one primarily seeks physical satisfaction and the other intellectual or esthetic self-realization; if one wants a round of gaiety and the other a quiet home; if one wants children and the other does not. There should be the fullest and frankest understanding before marriage on all such questions.

Again, regarding a life-work, harmony is not so probable if one is driven primarily by the service motive and the

other by the profit motive, if one wants chiefly the comforts, luxury, leisure and pleasure that money will buy and the other is content with simplicity. Nor, again, is the marriage so likely to be happy and therefore successful, if there is disharmony or disparity in the vital questions of religion and race. There are exceptions, and no man can dogmatically lay down hard and fast rules here. But, generally speaking, however estimable and equal two communities may be, *marriage is not so frequently successful between those who differ widely in religion or race.*

A Catholic and a Protestant, a Jew and a Gentile, a religious believer and an unbeliever, a member of the white and a member of the colored race, are not so often successfully married as members of the same community. Could we say, without prejudice and with no question whatever as to inequality, that wherever two persons marry from two communities so separated by conviction, custom or culture, that the parties concerned are likely to misunderstand each other, or that they or their children are likely to be out of social harmony with either community; or, are likely to be handicapped, ostracized or penalized by one or both communities, then the marriage is not so likely to be successful?

At least the difficulties should be fully faced and frankly discussed beforehand. Suppose a Catholic and Protestant wish to marry. In the romance of courtship their differences may not seem to matter. But is there a thorough understanding, let us say, that both parties are willing to unite with either church, that any children there may be shall belong to one church or the other, or will they, as often happens, neutralize each other and lose their religion altogether? Marriage at best is so difficult, delicate and continuous an adjustment that the chances of its failure are greatly enhanced when it has to bear the added burden of religious or racial prejudice or misunderstanding.

One of the most radical Negro leaders in America has said, "We certainly do not want intermarriage. If my daughter wanted to marry a white man I should try to dissuade her. I would not favor any two people from communities widely separated either by prejudice or in their racial, economic, or cultural background marrying, if the marriage were likely to victimize either the husband and wife, or their children." Many inter-racial marriages, that personally might have proved happy, have been rendered bitter and unhappy by the treatment the two parties or their children have received.

It is to be hoped that some day we may rise above our racial prejudice in these matters, but at present this is an unpleasant and hard reality that must be faced.

Again, in the matter of mutuality, let us remember that ours is at least a three-dimensional life. We are not now speaking of the divisions of an obsolete psychology. But practically and concretely our life must be lived in physical, intellectual and spiritual terms. Is there mutuality in these three areas of life?

Life has length, breadth and depth. It has physical, intellectual and spiritual aspects. We make no apology for drawing first the base line of the physical. Are the two parties adapted to one another on the physical plane? Will they harmonize, are they suited to each other, will they supplement and stimulate each other; or will they thwart and balk one another? In a ripened friendship each one can become growingly assured whether he has found his mate.

Ask yourself also the question whether in the intellectual and spiritual aspects of life you can growingly share, and whether you have common interests of sufficient range and depth to insure creative companionship and growing coöperation?

Count Keyserling in his "Proper Choice of Partners" [1] maintains that merely because two persons attract one another it does not follow that they should marry. A man is likely to be attracted either by a girl of the mother type, actually like his mother or an imaginary adaptation of her; or else by one of the comrade type more like his sister. According to Keyserling one should marry only that person who, on becoming his soul-partner, can assist him in becoming superior to those difficulties which he could not cope with alone, or were making him one-sided and incomplete. Each one has a "soul-image" which completes oneself. When he falls in love he pictures the loved one as the visible embodiment of what he has inwardly desired and preconceived. Each should subject his affection to critical analysis. Marriage, he maintains, is only complete when it is the synthesis of biological, eugenic, sociological, ethical and religious ideals.

Mr. Newell W. Edson gives some excellent practical advice on choosing a home partner. He shows that marriage is a twenty-four hour a day affair where both will need the give and take of any partnership of equals. This home partner

[1] "The Book of Marriage," by Count H. Keyserling, p. 273.

should be your fairest critic, your steadiest backer, your most honest guide, your sanest source of ideals. Mr. Edson proposes certain simple tests in the choice of such a mate:

This home partner should be the one closest to your ideal, of sterling character, with a solid core of fairness, honesty, courage, responsibility, self-control, common sense and if possible a generous fund of sunniness and a broad sense of humor. The life companion should be the one who perennially interests you in thought, speech and action; one in whom you have confidence, with whom you can live and make constant adjustment without friction; one with whom you have a harmony of tastes, standards and conduct, without serious clashes. In addition he suggests you should look for a mate with sound health, and if possible capable of managing home finances, people, and especially children; one who brings out your best and whose qualities fill in your own gaps and deficiencies. In order to ascertain these qualifications you will need to analyze yourself as well as your possible mate, realizing of course that both of you are far from perfect. "If she attracts you strongly and you seem to attract her, and if in the main she fits your standards, risk the rest. When your heart and head beckon approval, love need not be laggard in following after. After all, love is a great adventure." [1]

Marriage is indeed a great adventure; so is all life. We urge deliberation and caution but not the fear of marriage or of life. Nothing that we shall say should be interpreted in a pessimistic sense. Faith and hope and love are the three virtues that win through in both adventures. Few will deliberately choose the more lonely and even more hazardous alternative of a single life. Marriage is the normal thing—a home, and if one is determined, quite possibly a home and a career for the woman as well as for the man. With all our modern knowledge and with eyes open to avoid pitfalls which are usually avoidable, we need not fear to fare forth on this challenging and glorious adventure of marriage.

[1] "Choosing a Home Partner," by Newell W. Edson, Association Press, 18 pages. Mr. Edson quotes: "If ye are looking for a wife, Carus, choose ye the woman ye would like to have spend with ye a month's rainy weather on the Isle of Mull."

VI. THE PROBLEMS OF MARRIAGE

Marriage and the modern home are based upon certain primitive factors such as the need for sexual completion and conjugal affection. The first is an individual need of two persons each incomplete without the other, a biological urge springing from the glandular activity of the organism demanding life-fulfillment. The second is chiefly a product of social experience in the family, normally fostered by the care of the parents for their dependent offspring and for each other. The success or failure of the marriage will largely depend upon whether these two factors shall become genuinely shared interests in a growing friendship and partnership, or whether in both relations each partner shall seek to satisfy his or her desires at the expense of the other.[1]

Space will permit only a brief consideration of a few essential conditions of successful marriage.

Conditions of Happiness in Marriage

1. *Mutual Adjustment in Physical Experience.*

We begin with the foundation rather than the superstructure. We begin where the genesis of life itself begins. We begin at the point where, if they fail, most marriages go wrong. Probably ignorance, selfishness and failure in physical functioning are the rocks and reefs on which most disastrous marriages founder. The failure is not usually due to any physical defect, for both parties are probably biologically sound. There is usually a psychological reason behind the failure in physical functioning, due it may be to ignorance, to prejudice, to early training, to maladjustment or to incompatibility. If the physical functioning is to be successful, it will involve knowledge, sympathy and understanding. Most failures in marriage could probably have been avoided.

We cannot in the matter of marriage just "trust to instinct." One might as well say: "James will not need a medical education; he always was a kind-hearted boy; let him

[1] For a very fine description of the possibilities of marriage see two helpful articles by Frederick Harris in "The World Tomorrow," June, 1927, and March, 1928, to which we are indebted in this chapter.

trust to his instinct. John will not need to go to law school. He always was a just young man; let him trust to his instinct." Yet many young couples are allowed to drift into marriage as innocent as babes in the wood, only to wreck their lives through blundering ignorance and fumbling, beginning often on the first night, when life-long impressions are sometimes made which may never be effaced. Married couples have perhaps suffered as much through ignorance as have neglected children and unguided youth.

A girl who could afford it would not think of entering marriage with no thought of her trousseau or the furnishing of her future home. A young couple would not contemplate a wedding journey abroad with no knowledge of the countries they were to visit, or provision for the foreign currencies to be used. Yet they are usually left to drift into marriage with no adequate knowledge or preparation for the most important part of their life, in their personal relations, physical and spiritual.

Not only does our present system fail to prepare and instruct young people before marriage; it often definitely inhibits and unfits them and actually prepares them for failure. Many girls, especially under the taboo of silence, enter marriage with dread. They are filled with sex fears. They have not only been taught modesty, but often a false modesty that may make marriage more difficult. Well-meaning parents, in order to keep their daughters virtuous, often create these fears so that when the realities of marriage come they bring a morbid shock. Upon that which is natural, beautiful and sacramental, many have unconsciously been taught to look with horror.

Let us cite a specific illustration. A well-known leader in this country was married. On his wedding night the young wife said in substance: "If I have to satisfy your lust I will do it, but I say in advance that I loathe and despise it, and you for wanting it." On the second night she came upon him with his head between his hands weeping. When she asked what was the matter he could not tell her. From that day to this that home has been sheer hell to that man. Numbers of similar instances could be given. Let us ask, why did the young woman marry? Did she selfishly crave only a sheltered home and economic support without the desire fully to share the whole of life, physical, cultural and spiritual with her husband in complete coöperation? And why did the young man marry without ever having talked

frankly through with his future life-companion just what marriage involved in all these aspects? Because of this lack of preparation the blundering young man may seem to his wife to be a beast, while she seems an unsympathetic iceberg. He is not a beast, and she is not an iceberg, but without instruction they may unconsciously begin to thwart one another. At the very outset lasting impressions may be made which may mar or finally disrupt the marriage.

Sometimes these false impressions and fears begin in early childhood. A well-known woman in public life, when a little girl, innocently ran out of her bath into the room where there were guests. She was so punished for this, and the dread and fear of sex were so impressed upon her, she was later so continuously imbued with prejudice and fear by her well-meaning parents, that it finally led to misunderstanding and maladjustment, and ended in divorce and the wreck of her married life.

We would maintain that almost the first condition of happiness in marriage is a sane and healthy attitude toward sex and the physical side of life, coupled with the necessary information, sympathy and understanding for two lives successfully to function. Physical fitness may be shown by a mutual physical attraction which may indicate a deep harmony between the two physical natures. This physical attraction should be the foundation for a life friendship and companionship. On the other hand, if one is socially conditioned by fear it may be hard to unlearn false ascetic attitudes.

In the study made by Dr. Katherine B. Davis of the sex life of a thousand intelligent and socially successful women, it was found that there was a definitely larger proportion of happy marriages among those who had been instructed beforehand. There is a growing body of literature available upon this important subject.

Probably the best single introduction to the study of sex problems for young men and women with a religious background will be found in Herbert Gray's "Men, Women and God." This is especially valuable in giving one the right attitude and approach to the subject, in making it natural, beautiful and spiritual. And this is especially necessary to correct the fears, phobias and false views that have resulted from our taboo of silence and our policy of ignorance. Maude Royden's "Sex and Common Sense" is also a good introduction to the subject. Havelock Ellis, the greatest

authority on these subjects, in his classic "Little Essays of Love and Virtue," also gives us a valuable introduction, though it is concerned only with principles. All of these three books, however, are quite insufficient, for invaluable as they are in spirit and attitude, they do not give the specific information needed for marriage.

After reading any of the above, we would suggest for all young women without exception before marriage, Margaret Sanger's "Happiness in Marriage." Had this book alone been read, it would have saved many failures in marriage. For thousands of unhappy women this book would have shown the way not only to happiness but to health and harmony, if it had been known and followed. It shows the point at which many women are left unsatisfied in their lives, resulting often in a nervous breakdown, because of the ignorance of both the husband and the wife as to woman's biological part in marriage.

We have a number of books that are fairly satisfactory as a general introduction to sex problems, and for youth of various ages. We have excellent sociological literature on marriage and the home. A list of these is given in the Appendix. It is when we turn to books for married people that we find the greatest need and the greatest dearth. It is not too much to say that in this field there is not as yet a single satisfactory book in the English language that specifically states just what married people need to know, that is written in a satisfactory style, and that is available for general circulation.[1] There are several books, however, that at least give the needed information and there are two at present in manuscript that if published will be better than any of these. The best books may be ordered from The Book Room, 600 West 122nd Street, New York City.[1]

In addition to reading one or more of the above books we would urge those about to be married to consult their family physician or the best doctor available without fail. Many painful situations and maladjustments could be avoided if the long experience of the physician were made available to the young.

Upon entering marriage information alone is not enough. There must be sympathy and understanding. Men and women must know and appreciate their deep differences in

[1] In writing for books time will be saved if it is clearly stated whether the writer is married or single, and upon what subjects information is desired. Books for those who are married may also be ordered from the Rational Life Publishing Co., Ithaca, N. Y.

nature. These differences today are doubtless largely due to convention, to education, and the almost complete artificial separation between the sexes in the past. For centuries the men were expected to do the fighting, hunting, agriculture, and manual labor. They usually reserved to themselves the monopoly of the higher vocations, even in religion. The women were assigned to the tasks of home-making, cooking, the bearing and rearing of children and the domestic arts. Women were often reduced to a status of slavery, as servants in the business of life, or a source of pleasure in its leisure. There inevitably followed a general maladjustment in the relations between the sexes and a victimizing of women from which they have never yet fully recovered. Women are today the undiscovered continent of life, the area of highest potentiality of humanity. Man has had his innings; it is now woman's turn. We have yet to discover the contribution to the common life of an emancipated womanhood, and of the two sexes fully coöperating in healthy and equal comradeship.

Most wide generalizations are only partially true and are often misleading, but perhaps we may say in general that sex in man is usually more concentrated, more intense, aggressive, imperious, imperative, and sometimes ruthless. His passion is more imperious and harder to control. But it is also more intermittent. Man loves more ardently, then turns to his work again, while love is perpetual in woman. This sometimes leads to misunderstanding and unhappiness. Sex in woman is more diffused, and it is usually more constant, more loyal, more complete and consuming. In her relation to her husband and children it often fills her whole life. Thus Byron says:

> "Man's love is of man's life a thing apart,
> 'Tis woman's whole existence."

Man intermittently rises to higher mountain peaks, and descends to deeper valleys. Woman responds more slowly but she finally moves consistently on a high and more even tableland of experience. Man may reach his climax in sexual intercourse and finish the short circuit of his sexual life in a few minutes. The woman may get a like temporary satisfaction, but to complete the long circuit of what sex entails for her, takes many months, often of pain, and years of costly care of the young. It is she who makes the major

sacrifices. For the male, sex is a stimulant and a luxury; for the female it is often a costly necessity entailing almost endless sacrifice. Women today are largely the result of man's selective choice in the past. They are often quicker of wit, more precocious, they develop more rapidly, have more instinctive tact, are more indirect and have been compelled for centuries to obtain their ends by strategy rather than by force. Women are at present nearer to nature, nearer to the child, stronger in intuition and in quick perception. They are generally more personal and emotional, less abstract and rational, under the pressure of a man-made double standard. Woman has developed powers of intuition and insight, of creation, of endurance, of tenderness and foresight. Her mind is more penetrative. Man has developed more discursive habits of judgment and reasoning, with powers of acquisition, combativeness and self-assertion.

Woman is the more patient and heroic and can bear more. Both sexes are equal, however, in their capacity to make each other suffer. Man is emotionally the weaker sex. Though the more independent, he secretly longs for anchorage, for protection, for comfort. Born of the long period of dependence upon the mother, during the years of impressionable childhood, many men unconsciously bring to adult years a feeling of inferiority toward women. This the man often covers by a masquerade of masculine egotism, assuming a pose of superiority or autocracy which frequently occasions a hidden warfare in married life. Indeed, many of the conflicts of marriage are caused by the fact that we do not understand the other sex, and often not our own. Each needs the other, and each fractional self is restless till it rests in a harmonious relationship with its true mate of the opposite sex. The two sexes are in a state of tension, one with the other. This may be constructive, creative, stimulative and harmonious; or it may become destructive, competitive and embittering. In man the sex instinct is primary and the paternal instinct secondary and latent. In woman the maternal instinct is primary, and the sex instinct secondary and latent.

There is no place for the conception of either as superior or inferior. Hitherto men have had the best of almost everything and have taken advantage of their position. Is there not need to recognize and conserve the strong points of both as they supplement each other, and in absolute

equality and more generous coöperation together seek to work out the destiny of each? For instance, can woman achieve both a career and a home, or must one be sacrificed to the other? It may require the coöperation of both sexes to solve this difficult problem.

2. *Conjugal Love* has grown out of the association of man and wife.

From life's physical basis spring many of its cultural and spiritual sublimations. Biologically, life may be founded in the physical but it must not be arrested there in its development. Sex as a single impulse is unsteady, intermittent and untrustworthy. If it is not completed in comradeship and parenthood it may become selfish and tyrannous. Even physical experiences in mating reach their full satisfaction only when they express the whole personality in the form of love. "To be of supreme importance to one's mate; to have a partner who understands and shares one's bitterest sorrows and supremest joys; to have the rest of life set on fire with loveliness through the thought of one's lover—such experiences as these are the summit of happiness. He who has missed them has missed the greatest things. He who sacrifices them for mere physical functioning is exchanging Aladdin's lamp for a bright tin kerosene flare."

Only love, deep, lasting and growing, affords an adequate basis for a happy marriage. It is the love of husband and wife that constitutes marriage rather than a civil or religious ceremony. Love springs from the heart. It cannot be created or coerced by state or church. William Penn well said: "Never marry but for love, but see that thou lovest what is lovely."

By its fruit of love the root of sex may be known. And the root is as pure as the fruit. The glorious fact about sex is that it makes possible the experience of being in love, that beautiful and imperious emotion which so masters and transforms both men and women. What is this mysterious force that releases, as it were, some secret inner spring in the depths of one's nature, so that life becomes now centered in this new experience and the face of all the world is changed, so long as love lasts?

> "Two shall be born the whole wide world apart, . . .
> And one day, out of darkness, they shall stand
> And read life's meaning in each other's eyes."

How many of us will know this deep reality of conjugal love as described by Mrs. Browning?

"How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of being and ideal grace.
I love thee to the level of every day's
Most quiet need, by sun and candle-light.
I love thee freely, as men strive for right.
I love thee purely, as they turn from praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's faith.
I love thee with the love I seemed to lose
With my lost saints,—I love thee with the breath,
Smiles, tears, of all my life!—and, if God choose,
I shall but love thee better after death."

Such a love as this, physical, intellectual, spiritual, neither sensual nor ascetic, that was the normal experience and yet the daily wonder of Robert and Elizabeth Barrett Browning, is not confined to geniuses, who are frequently not as happy as more ordinary people, but may be the experience of a growing number of those who fulfill the simple but searching conditions of marriage.

"Love is the emotion which arises when two personalities stimulate, facilitate and reinforce each other—when they function together in progressive integration. But if they thwart each other in physical functioning, in spiritual aspiration, or even in seemingly trivial tastes and wishes, if they hamper, or coerce, or defraud, or enslave one another, then marriage becomes a disaster." [1]

Marriage offers the maximum opportunity for developing love between two persons. It also offers the maximum exposure for developing friction. The problem is to minimize and overcome the points of friction and to magnify and develop the love. The central and crucial condition of happiness in marriage is love. Make sure that you have it before entering marriage and then guard it, not so much as the one pearl of great price, whose price indeed is above rubies, but as a tender plant, a sensitive plant if you will, but a vital organism requiring the sunlight and air of nature, and the nurture of man.

[1] "Unsuccessful Marriages—Why?" in "The World Tomorrow," June, 1927, p. 261.

Love must grow or decline. Because love is a vital relationship of life and because life is never static but dynamic and developing, love also must expand. We grow by expression; what is not expressed dies. Love, most of all, because it is the full sharing of life, must express itself. It does not thrive in silence. It must be told and ever retold again. It must be ever recaptured and renewed. It must not be allowed to wither and die of inanition and neglect. It must be continuously re-created and wooed and won afresh. Herein lies the miracle of love and of life itself. Like the splendor of each new dawn, it may be new every morning and fresh every moment. In the words of Charles Kingsley:

> "Marriage is the life-long miracle,
> The self-begetting wonder, daily fresh."

Happiness is essential for the growth of love; and happiness is found in the harmonious exercise of function in life, especially in the harmonious expression and development of love. Each act may become the dull repetition of a meaningless monotony, or the fine expression of a love that shares, that cares, that appreciates, that tells the beloved by look and word and act of homage, the daily wonder of eternal love.

> "An idle poet, here and there,
> Looks round him; but, for all the rest,
> The world, unfathomably fair,
> Is duller than a witling's jest.
> *Love wakes men, once a lifetime each;*
> They lift their heavy lids, and look;
> And lo, what one sweet page can teach,
> They read with joy, then shut the book." [1]

But why shut the book of life, why not read on in the endless lessons of love? Love partakes of the infinite, for "love is of God." Wise husband, tell your love and it will grow; forget it and it will wither like an unwatered plant. Young wife, tell your love as well, for there must be an equal sharing in this life of love and you must rid yourself of the false notion that your part is always passive, to suffer in silence when you are apparently forgotten, for therein you

[1] Coventry Patmore, "The Angel in the House," italics ours.

are doubly responsible if you remain silent. *You* have not forgotten, and yours is the gift to be the leader here, if love is to grow by expression and not to wither and die.

3. *Common Interests.*

Here, perhaps, is the central secret of successful marriage. This follows from our definition of marriage as entire community of life between two persons. Physical functioning may be basically important, especially in early married life. Love may, like electricity, furnish the "light, heat and power" that set the whole life aglow, that motivate and energize it. But even love must be nourished. Love is an art that must be learned. All marriage is a process of sharing. That is what it is for. Mere sex hunger may be satisfied in the roving life of the savage or the libertine. Of the great basic institutions on which our social order is founded—the home, the school, industry, the church and the state—the first, marriage as realized in the home, is the primal, fundamental unit of society. Its secret is mutual growth in personality through shared interests. While sexual love may be the beginning, it cannot be the end of a home, for it tends to be selfish, to be short-circuited, to diminish. Love must wane unless it is linked to some great and growing purpose. Much as it treasures its sacred and romantic past, it must press on toward an even greater future if it is to survive. And this can only be realized in common interests growingly shared.

Whatever may be said of the past, *if modern marriage is to be fully successful it must be democratically founded on the four corner stones of liberty, equality, coöperation and growth.* There must first of all be *freedom* for two personalities to develop. The influence of the survival of the old patriarchal family, where man is the natural autocrat or czar of the home, often still lingers. But the very essence of personality is freedom. In no other atmosphere can it grow. The very man who unconsciously begins autocratically to dominate the home ends by not respecting the unselfish helpmate he has partially crushed. Does the husband really want a mere permanent housekeeper, a faithful drudge, an unpaid servant, or does he desire a real life companion and a friend who will help him to rise to his best? Then he must pay the price of giving full and unquestioned freedom as the only condition upon which an equal can so develop.

The young wife, also, while glorying in the joy of sacrifice, must be on her guard against spoiling both husband and

children. She should with quiet dignity take her place of full equality in the home from the start and not herself be responsible for unconsciously helping to make her husband an autocrat or her children selfish.

And there must be *equality* in the democratic home. Nothing is easier than to admit this in theory and yet deny it in practice. The man starts with an enormous advantage both by tradition and circumstance, the woman with a similar handicap in her necessary sacrifice for the home and children. Here again a price must be paid. If the man has all the privilege—his work, his broadening touch with the world, his life in public and private, the stimulus of his profession or business; and if the woman has all the handicaps, all the drudgery, all the housework, all the monotony, all the bearing and rearing of the children, for years shut in to the narrow world of a single home, then the two may unconsciously and unwittingly begin to grow apart. They drift apart because their interests are different and also because their characters become different. The only hope is to maintain equality through common interests constantly shared. There must be as far as possible equality of opportunity, equality in financial status, equality in responsibility and equality in work. If the man is not willing to grant this both in theory and in practice, it is usually because there is a lurking feeling in his mind that woman is man's inferior. One test here will be that of financial equality. Does the husband regard all the income as his own, and his wife's work as financially valueless, or shall they together work out a family budget and make this a further occasion of sharing? Must the wife ask the husband for money for every item that she spends, or is there a mutually agreed upon allowance, for both husband and wife, or a division of the family income, concerning her portion of which the wife shall have equal freedom in expenditure? A budget tends to give recognition of income as a family and not an individual possession. It helps toward a fair division of funds and toward the education of the whole family in economy, saving and mutual responsibility.

Another test of equality will be in the practical sharing of some of the tasks of the home. Because of the habits of our present economic system it will probably be necessary at least for some time for women to do the bulk of the house work and it would not be possible or fair for the man, tired after his day in business, to do a full half of the work in the home. Woman is the home maker and the home main-

tainer. She is the center of every true home. The natural preference of most women will make the home their particular specialization. But let the husband remember that his wife is tired also, probably more than he is. If the man takes no share in the work of the home, he will as a result probably take less interest in it and have little appreciation of what his wife is doing.

Both the work of the office and of the kitchen may be made either a drudgery or a sacrament of life. One may toil at the oar as a chained galley slave, or as a joyous athlete. Each step may be taken as in a plodding treadmill, or as the mountain climber whose eyes are on the heights. Work, for man and woman, is just what we make it.

> "A servant with this clause
> Makes drudgery divine;
> Who sweeps a room as for thy laws,
> Makes that and the action fine."

The writer was much impressed in taking dinner with a young couple recently to see the husband and wife together go out to the kitchen to wash and wipe the dishes. As an engineer, used to scientific management, the man had tried to bring his best thought to bear on the efficiency of the home as well as of his business, and together they had reduced their record for washing and wiping the dishes to less than ten minutes. As a wise wife she left some things to be done the next day and then accompanied her husband to the living room to share in their reading and cultural tastes. Let us suppose instead that the husband had retreated at once to his smoke and reading and his wife had spent a long evening in the kitchen alone. If they should continue this habit during a course of years, how much will she have to share when she does come into the living room?

The writer was even more impressed by an old couple of seventy who sit every evening hand in hand under the study lamp, the husband with his scientific or technical book in his hand, and the wife with her own book or paper in hers. This couple are still on their honeymoon, they are still growing together. In all such mutuality, however, the woman must justify the sharing by giving her energies to things which command the respect of her husband. *The alternatives are, through shared interests growing together, or else growing apart.*

How many will be able to say, as did Ramsay MacDonald, former British Prime Minister, of his wife, "To turn to her in stress and storm was like going into a sheltered haven where waters were at rest, and smiling up into the face of Heaven. Weary and worn, buffeted and discouraged, thinking of giving up the thankless strife . . . I would flee with her to my Buckinghamshire home, and my lady would heal and soothe me with her cheery faith and steady conviction, and send me forth to smite and be smitten. No one, not even I, can tell with accuracy how much of the steadiness there is in the labor movement in this country due to her." [1]

May we here repeat that by common interests shared we mean those of two free personalities, as in the case of Ramsay MacDonald and his wife. We do not mean the absorption or obliteration of either personality. Both will have to maintain mutual reserves. Intimacy can be overdone. A cheapening familiarity may breed contempt. A husband and wife may easily get upon one another's nerves. They may occasionally need vacations from, as well as with, one another. Yet they will need to learn to play together as well as to work together. Make the home a place of peace and joy. People usually get married in order to be happy, rather than to be improved. Don't regulate too much. A habit of ceaseless criticism will wear out the affection of husband, wife or child. Do not let the word "don't" become too frequent in your vocabulary. Among the causes of failure in marriage we might enumerate: the incapacity to see another's point of view, and the tendency to magnify every fault and limitation; humiliation through the constant harping of disapproval and criticism; harsh, unsympathetic, puritanical judgment of superimposed, external, legal standards; and the misery of attempting to mix incompatible temperaments.

The third corner-stone of the successful home is *coöperation*. It is not enough to let each other alone. There must be a real integration of purpose in the merging of activities for common ends. Together the young couple may gradually build their home, educate their children, share in their social intercourse and in recreation. Together they will share as a common responsibility the problems of the husband's business and those of the wife in the home. Together they will build their ideals and their personalities.

"The happy home is built upon the wedding of the *purposes*

[1] "Iconoclast," J. Ramsay MacDonald.

of the husband and wife. They must want to achieve things together, to pool their efforts for common goals. If a man and woman find their lives opening up into each other, if they find that each releases, stimulates, glorifies, and develops the potentialities of the other, if they find that together they can experience and accomplish splendid things impossible to them separately, then they are on the highroad to the most beautiful and fruitful relationship. But if the husband finds his strivings and aspirations thwarted and repressed by the wife, if the wife experiences repeated blockings of her activities and purposes by the husband, then the relationship is headed for disaster. If, then, the inner drives in life of a husband and wife are fundamentally alien, if one of them seeks a kind of home and a way of living essentially inconsistent with the home and life sought by the other, the winning of harmony becomes a well-nigh impossible task." [1]

Finally, the *growth* of the personalities in the home is an important condition of its happiness. The ever-present danger of the individual and especially of the home is the inertia of stagnant monotony. If without imagination or ideals life is limited to a petty round of domestic duties, and the narrowed horizon of four familiar walls the home becomes a dreary treadmill. Women as well as men long to explore life's inexhaustible possibilities of intellectual and social achievement. Compare the youth of twenty-one who recently committed suicide because he thought he had "experienced all that life had to offer"—a petty round soon tasted, of eating, drinking, petting and sex experience—with the adventure of two growing personalities like Robert and Elizabeth Barrett Browning.

Because of their very differences two personalities may share in the joy of the discovery of the new, the joy of daring and of battle together for a common cause, the joy of creative work well done, the joy of moral mastery and self-discipline, the joy of service and sacrifice. Together they may discover that happiness is not solitary but social, it is found not in getting but in giving, not in withholding but in sharing; it is not selfish but sacrificial; it is not outward but inward, not in things but in persons, not in strife but in concord, not in lovelessness but in love. This implies a life-long adventure. We repeat again—*love is an art that must be learned* by both parties, by constantly expanding the

[1] "The Science of Social Relations," pp. 391-402. Quoted with the kind permission of Henry Holt and Co.

area of their shared interests. Marriage is thus a work of art rather than of nature.

"The whole art of love lies in forever finding something new in the same person." But there must be something new there to discover. We must not only discover but create it. That means, again, room for two personalities to grow and develop. Love is the sunshine in which the best in us grows; unsympathetic criticism is a blight that withers. It is the duty and privilege of each of us to call out ever new possibilities in the life-partner by the creative companionship of love. As Browning says: "Every man has two soul sides—one to face the world with and one to show a woman when he loves her."

VII. THE PROBLEMS OF FAMILY LIMITATION

According to Dr. J. Matthews Duncan the average healthy woman with no knowledge of family limitation, if she lets nature take its course, will give birth to fifteen children in the course of her normal life.[1] Fifteen children would kill the average mother and bankrupt the average father. Should nature be left to take its course or should this area of life be brought under intelligent control? We shall find in the course of our inquiry that the population of the world is now doubling approximately every sixty years. The world is rapidly filling up. Shall we let nature take its course and other nations become like China and India where approximately half the population dies during the first year of life and the remainder of the overcrowded and undernourished masses of the poor are reduced by ever-recurring famine, disease, pestilence and war?

Are we to be governed still by an obscurantism from the same source that opposed the voyage of Columbus to the New World, denounced the discoveries of Copernicus, conducted the Inquisition, and still at many points opposes modern science, or are we to be allowed to bring intelligence to bear upon this modern problem? [2]

From the time of Plato notable writers have pointed out the dangers of the unregulated increase of population, especially of the socially unfit. More than a century ago, in 1798, Rev. Thomas Malthus wrote his epoch-making essay on "The Principle of Population as it Affects the Future Improvement of Society," in which he showed the tendency of mankind to increase faster than its means of subsistence, and the results of overpopulation in poverty and human misery. His aim was to find and remove these causes of misery.

[1] This chapter is omitted from the Student Edition of "Sex and Youth."

[2] We are not here referring exclusively to any one ecclesiastical body. Unfortunately such obscurantism is not confined to one church. Can we take seriously as settling the whole question a scriptural injunction, "increase and multiply," which would be of obvious applicability at a time when there were said to be eight human beings upon the planet in the days of Noah, but which would have a very different significance today in countries overpopulated to the point of human misery?

Even Malthus little dreamed of the rapidity with which his predictions would be fulfilled. In the century and a quarter since his day the population of the world has increased more than in the ten thousand years of preceding history. Sir George K. Knibbs, statistician of the Australian Commonwealth, in his "Mathematical Theory of Population" based upon a study of the twenty-six leading countries of the world possessing accurate statistics, shows that: "The present rate of increase of the world's population . . . doubles the population in 60.15 years, and gives a population 3.16 as great in a hundred years; thus in two hundred years the population will have increased tenfold and in four hundred years a hundredfold." [1] Every day on our planet roughly 100,000 die and 150,000 are born. Each sun beholds 50,000 more in the world.

Professor E. M. East of Harvard, in his "Mankind at the Crossroads," maintains that if the present rate of increase continues, during the lifetime of our grandchildren the world will reach its saturation point where it can sustain no more. "If the present rate of increase could continue unabated, babies now alive would live to see this event come to pass. The world would be filled with people without faith or hope, a seething mass of discontented humanity struggling for mere existence, within the space of a single life-time." [2]

The world's population is increasing by 12,000,000 annually, adding the equivalent of two Belgiums to be fed in our soon-to-be-overcrowded world. As the average man requires two and a half acres of land to feed him, thirty million additional acres each year will be required to sustain our rapidly multiplying humanity. According to conservative authorities, the present world's population of 1,750,000,000 can increase only to 5,200,000,000 to arrive at the limit which the earth can sustain. A more alarming fact, however, is, that while the better strains of the population tend to die out, the inferior strains are multiplying rapidly.

Studies of the class lists of Harvard, Yale, Stanford, and other colleges, of "Who's Who in America," etc., show that the worthiest members of society are not replacing themselves. The fertile, degenerate Jukes women, frequently cited by sociologists, averaged 4.3 children each. "The public money is now spent largely on the indolent, the pauper, and the criminal." As Herbert Spencer says: "Fostering the

[1] "The Mathematical Theory of Population," quoted by E. A. Ross, "Standing Room Only?" p. 103.

[2] "Mankind at the Crossroads," p. 69. Quoted by kind permission of Charles Scribner's Sons.

good-for-nothing at the expense of the good is an extreme cruelty. It is a deliberate storing up of miseries for future generations. There is no greater curse to posterity than of bequeathing them an increasing population of imbeciles."

We have at present in the United States between a million and a half and two million defectives. There are between five and six million who cannot properly be committed to institutions yet who have not the intelligence to complete the primary grades in our public schools. The feeble minded number from 300,000 to 500,000, some 80 per cent due to heredity. Of our draft recruits examined in the last war, 25.3 per cent were unable "to read and understand newspapers and write letters home." We have thirty times the proportion of the illiteracy of Germany or the Scandinavian countries. To these we must add from the record of our census the defectives needing institutional care in the United States as follows:[1]

84,198 paupers in almshouses.
136,472 prisoners and juvenile delinquents.
493,934 further commitments during one year.
44,708 deaf and dumb, largely hereditary.
57,272 blind in asylums.
248,560 in insane asylums.
20,731 in institutions for the feeble-minded.

This does not include those outside of institutions whom Professor East estimates at one-quarter of our population, judged by the proportion of recruits tested for the army, whose minds are rather feeble but less than half of whom could be classed technically as morons. In five generations 200 fathers of the brain-worker type have only 28 descendants, while an equal number of unskilled workers have 472 children, or sixteen times as many as the brain workers.

Now the question is, are we to let our population be controlled by intelligence or by chance? Are we rationally to reduce the unfit and increase the fit; or shall we let these incompetents "increase and multiply," and limit population only by poverty, crime, war, famine and pestilence through-

[1] Census of 1910. See also Sixth Annual Report of Birth Statistics, U. S. Census 1920. Huntington and Whitney in "The Builders of America," show that of 2,294 alumnae of Vassar the average number of children was 1.1 and of 10,636 graduates of Harvard the average number was 1.54. In the United States the feeble minded and biologically unfit classes are increasing approximately three times as fast as the best human stock. Some of the states are spending a third of their total income for the care of their dependents. From this class come many of our criminals, paupers, prostitutes and general human wreckage. Eighteen states have already been led to pass sterilization laws for their own protection. These operations do not in any way interfere with the sex life of those operated upon, but they are rendered incapable of reproduction.

out the earth? Not propagating the race but raising the level of humanity must be the aim of existence. In this connection Holland has proved a striking example in the matter of birth control. Its New Malthusian League gives instruction through laywomen and provides the people with literature. While the birth rate has fallen and population has been intelligently controlled, it has not resulted in "race suicide." The general death rate and infantile mortality has fallen to the lowest of any country in Europe. Birth control has contributed toward increase in population, race improvement in the general physique and health of the Dutch people, and a raising of moral standards. The number of marriages has increased, the age of marriage has been lowered, and divorces are more rare. Its neighbor, Belgium, has 84.1 illegitimate children per 1,000, liberal Holland has only 19.1 per 1,000. Dr. Aletta Jacobs, the first woman doctor in Holland, writes: "Holland was the first country to practice scientific birth control on a large scale, and our experience of forty-five years enables us to answer the objections which have been raised." [1]

Family limitation or birth control is defined as "the conscious, responsible control of conception. It does not mean interference with life after conception takes place, but consists solely in the use of intelligence and scientific hygienic knowledge to determine the wise times for conception to occur, and to limit the possibility of conception to those times." [2] We are not here discussing abortion but birth control. As Dr. Ira S. Wile says, "the former is life destroying, the latter is life saving."

Why Birth Control?

Birth control may be considered from many points of view. There is the *economic* argument advanced by Malthus and others, that as the multiplication of human life tends to outstrip the food supply, nature and man intervene by famine, pestilence and war. There is the evolutionary or *zoological* argument that the whole course of natural progress has resulted in limiting the immense reproduction of lower forms of life by the progressive diminution in the quantity of offspring, and the increase in parental care and quality as life advances. Birth control would then be the logical continuation of the process of nature by conscious voluntary and deliberate choice. It would seem therefore to be natural. Julian Huxley maintains that biologists are almost unanimous

[1] "Some More Medical Views on Birth Control," p. 178.
[2] "Birth Control Laws: Shall We Keep Them, Change Them or Abolish Them?" by Mary Ware Dennett, Hitchcock, N. Y.

in demanding rational birth control as one condition of social advance. There is the *humanitarian* argument of social reform pointing out the misery produced by an excess of children, unwanted and often uncared for. There results the ill health of the mother, the impoverishment of the father, the weakening and often the death of the children, the increase of slums and centers of wretchedness which drag down the social level of the community. There is the *medical* argument advanced by an increasing number of enlightened doctors that in cases where the life or health of the mother is at stake it is justifiable to use contraceptives. [1]

Birth control may also be considered from the *eugenic* standpoint where it is contended that it provides us with an invaluable instrument for social betterment and for the elevation of the race. Unfortunately information regarding birth control is now restricted to those capable of producing the very children most desirable to society.

Dr. Robert L. Dickinson, secretary of the Committee on Maternal Health, in "The Birth Control Movement," [2] shows that in any given year sixty-two per cent of normal wedded couples, or twenty million husbands and wives in the United States, face the issue of the control of conception. Yet this world-wide problem has been shut out of medical textbooks, excluded from most university medical courses, save for a few notable exceptions, and from official medical investigation. He points out that this country should not be so backward after the championing of Malthus by two of our earliest Presidents, Thomas Jefferson and James Madison, and the sympathetic support of Emerson. Dr. Dickinson, with an increasing number of leading physicians, stands for wisely regulated birth control.

An increasing number of educators also, like President C. C. Little of the University of Michigan, who advocates a World Bureau for Birth Control, and many sociologists, like E. A. Ross of Wisconsin and Prof. Franklin H. Giddings of Columbia, support the movement.

A growing number of clergymen are advocating scientific birth control, including Dr. Harry Emerson Fosdick, Dean Inge of St. Paul's Cathedral, and Bishop Barnes of Birmingham, who writes: "Human welfare is now menaced by

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[1] The writer is indebted in this section to Havelock Ellis's "Four Essays on Sex," published by E. Haldeman-Julius of Girard, Kansas, "Little Blue Book Series," 5 cent edition, which contains a number of books on sex problems; quoted by permission.

[2] "The Birth Control Movement" and other pamphlets and scientific studies are published by the Committee on Maternal Health, 2 East 103rd St., New York.

human fecundity. Vast masses are deprived of the uncramped freedom necessary for healthy existence." [1]

Among the arguments advanced by modern sociologists for the limitation of population are the following:

1. *The health of mother and child.* Dr. W. A. Pusey, former President of the American Medical Association, writes: "It is women that bear the penalties in injury, disease and death, and mental torture that are involved in unlimited child-bearing. They have the right to know how they can intelligently—not crudely and dangerously—control their sexual lives. And they are justified by the highest consideration in fighting vigorously and persistently until they have this right granted to them." Over 20,000 women die of childbirth in the United States every year. Between the ages of 15 and 45 this is only exceeded by one other cause, tuberculosis. It is time we had a campaign to save our mothers.

2. *The happiness of married life.* Normal parents will want all the children that their health and economic circumstances will support. But the haunting fear of having children which they are unprepared for physically and economically hangs like a dark cloud over many a home. This fear for many women destroys the possibility of intercourse as a sacrament and a satisfaction, making it instead a dreaded experience, frequently becoming a growing source of irritation and misunderstanding between husband and wife. The lessening of this fear will encourage early marriage, lessen prostitution and disease and promote sound morality. Fear, ignorance and external compulsion have signally failed to do this.

3. *The relief of over-population.* Dr. O. E. Baker, the distinguished economist of the United States Department of Agriculture, writes: "It is certain that if the population of the United States continues to increase for more than another century, there is no means by which the present standard of living can be maintained, except by the importation of foodstuffs from other lands,—which will need their foodstuffs even more than we. And looking forward 200 or 300 years, it seems necessary to recognize not only a stationary population in this country, but also throughout the world. Whether this stationary state will be one of misery for the majority of

[1] Studdert Kennedy, in an article in the July Forum, says: "The power of controlling conception has come to stay, and its coming is fraught with tremendous possibilities for good or evil to the human race. A new responsibility is laid upon men and women, and they must see to it that they bear it rightly. . . . The power to control the incoming stream of life is the most momentous and revolutionary of all the powers that modern research has put into the hands of men and women and therefore carries with it the gravest responsibility."

the people, as in China and India today, or one of well-being and happiness, will depend largely upon voluntary restriction of population." [1]

4. *The improvement of the race.* Feeble-mindedness, epilepsy, certain types of insanity and physical abnormalities are hereditary. An increasing proportion of these spells racial deterioration. In every country the birth rate of those of low mentality is greater than of those of high mentality.

5. *The prevention of poverty and the progress of civilization.* The Marxian calls for a redistribution of property, but the eugenist shows that the least capable have the largest families, and that it is unfair to tax the fit to maintain the unfit in prolific multiplication. In former times population has been limited by war, infanticide, starvation and disease, which always accompany over-population. "Conscious regulation of the birth rate is a highly ethical proposal. . . . The forces on the other side are the forces of ignorance, prejudice and superstition. . . . Are we to be ruled forever by taboo?" [2]

Woman's Need

Professor E. A. Ross depicts the deep need of poor working women in America as shown in the following typical cases:

One New York woman writes: "I am a mother of six children ranging in years from fourteen to two and I have undergone two abortion operations. Am thirty years of age and live in terror of the future and more unwanted children. We are people of very moderate means and it makes us hustle to make both ends meet. . . . We realize we have committed a crime in having too large a family, but what can we do when the family physician cannot be made to tell you even the slightest idea what to do."

The wife of an unskilled laborer in New Hampshire writes: "I'm from an awful poor family where my mother had sixteen children and I'm the oldest and I'm 24 years old. If you only knew what I suffered and all my sisters and brothers and mother also, because she had a new baby almost every year of her married life. She had such hard times with every baby. She didn't want all them babies but she didn't know how to prevent it. If you only knew how we had to sleep in bed—six of us in one bed because father couldn't afford to buy another bed. . . . I don't want to bring

[1] "The Forum," March, 1927, pp. 669-675.
[2] "A Defense of Birth Control," by E. M. East, "The Forum," March, 1927, p. 677.

babies by the dozen into this world and make them suffer like I suffered when there was 16 of us in one family." [1]

If it be objected that this knowledge is dangerous for the young, let it be remembered that it is intended that doctors, at least, should be allowed to give this information to such cases as the above who are in actual need. It is not being asked or advocated for irresponsible young people. Even here, however, it is questionable whether the present use, or misuse, of unreliable drug store information, or misinformation, is not an even greater danger to youth. It is maintained in any event that simple, safe, scientific methods now known and recommended by the leading authorities in Europe and America, should be made available to married women who are in actual and immediate need.

Parents must intelligently face the question of how many children they are able to equip for life. Each child should be worthily born. Parenthood should be a responsible act instead of a casual or undesired consequence of sexual union. Our attitude cannot be determined by the prejudice of obscurantism that has been invoked against all innovations in the past. Rather we must find a deeper and truer interpretation of life in harmony with nature. Like every other discovery of man, scientific contraception can be misused, it undoubtedly is misused in many cases, as every other privilege in human life is. But it is also being legitimately and successfully used quite widely. Women today are not each giving birth to fifteen children. They are doing *something*. Instead of the ignorant and often dangerous practices at present in use by some, we believe they should have access to the safe and scientific methods now available. Whether either ignorant or scientific, birth control has come to stay. We can no more stop it than we can turn back the tides or eradicate sex from human life. Our choice is between ignorant malpractice and intelligent control. Without approving of its abuses we deliberately approve of its proper use.

Birth Control Laws

In the light of these considerations our statutory restrictions on birth control and the intelligent limiting and improvement of population seem almost unbelievably obsolete and repressive. The federal statute forbids mailing any information as to "how or by what means conception may be

[1] Quoted by E. A. Ross, "Standing Room Only?" pp. 243, 244. These are two typical letters received by Margaret Sanger, who in the last four years has received from 26,234 to 58,982 letters a year from such women.

prevented." In the states we find the laws in a hodge-podge, enacted without any general or well-defined principle underlying them.

Mary Ware Dennett in her "Birth Control Laws" [1] points out that our obsolete legislation is unenforced and unenforceable. Under our federal law it is a crime for a mother to inform her married daughter by mail how in her ill health she could postpone having her next child. For this she could be fined $5,000 and sent to jail for five years. A poor woman whose health or even life may be in danger if she bears another child too soon can be offered no relief, except sexual abstinence, which the husband may refuse to grant, in Pennsylvania, Connecticut, Mississippi, Missouri, Kansas, Nebraska, Montana, Wyoming, Washington and Arizona. In several states withholding of the husband's "rights" may be cause for divorce, so that a legally allowed method of contraception is itself illegal! No doctor can adequately study the control of conception, since the mails may not carry medical books nor medical journals discussing technique or supplies. Access by physicians at least to this information is freely supplied in most other enlightened countries except France, Italy and Japan. It is classed as obscenity in our own Federal Laws and the laws of eleven states.

It was Anthony Comstock who in 1873 tied this millstone about the neck of the American people in the Federal Statutes, Section 211, which has been copied by many of the states. Twenty-four states have specific prohibitions which forbid publishing, advertising or giving information concerning contraception. Fourteen states forbid any one to tell or orally impart this often deeply needed information. [2]

The original Comstock bill on February 20, 1873, was quickly passed through the Senate. The House then hastily passed the bill without a roll call. [3] It prohibited what apparently they had no intention of prohibiting, "the spread of scientific education of the wise spacing of births of the human family."

These obsolete laws burden our federal and state statute books. In fifty years indictments have been few. In fact,

[1] "Birth Control Laws: Shall We Keep Them, Change Them or Abolish Them?" by Mary Ware Dennett, Hitchcock, N. Y., 1926. In the United States there are forty-eight codes of marriage, and forty-eight jurisdictions administering these codes.

[2] "Birth Control Laws," pp. 13-18. See Appendix on Federal and State Laws on Birth Control.

[3] "Birth Control Laws," p. 22. When this bill was carelessly passed the control of conception was never once mentioned by any member on the floor of either House. There is evidence that they thought they were passing in good faith a bill against obscenity without realizing the significance of the words slipped into the bill, "preventing conception."

the Government itself breaks the law.[1] Forbidden books are found in the Congressional Library. Senators and Congressmen seem willing to break the law but not to revise it. To millions of poor and over-burdened working women who need it most we deny all necessary information. Is it not time to demand that Congress change this hypocritical and repressive legislation?

If one asks, what are the methods of birth control, that question cannot here be answered for two reasons. First, it is illegal to send through the mails books with this information. Second, we are not advocating the giving of this information to unmarried young people. We believe that all married people who desire it are entitled to this information. The refusal to supply contraceptive information means inevitably sickness and death for thousands of mothers and children. For others it will result in the use of wrong means with serious consequences and will sometimes eventuate in unhappy marriages and broken homes.

Fortunately a scientific treatment of the "Technique of Contraception" by Dr. James F. Cooper has at last been made available *for members of the medical profession only.*[2] Also, the Committee on Maternal Health, 2 East 103rd Street, New York City, after a careful review of medical experience, has printed an article on the technique of contraception for the medical profession in the American Journal of Obstetrics, November, 1924, and has sent reprints on request *to physicians.* Married women or men genuinely in need of such information have written to the American Birth Control League, 104 Fifth Avenue, New York City. "During the last year 8,510 written appeals have been answered from mothers who were in need of birth control information because of poverty or ill-health; the writer, whenever possible, being referred to a nearby physician qualified to give contraceptive advice."[3] The League has added to its files the names of 1311 doctors who have expressed interest or promised coöperation.

[1] "Birth Control Laws," pp. 46-59.

[2] "The Technique of Contraception," Day-Nichols, Publishers, 15 East 40th Street, New York City; price $7.50. A prominent physician writes: "No greater contribution has been made to medical literature in my life time."

[3] Report of the American Birth Control League, 104 Fifth Avenue, New York City. For list of publications see Appendix.

VIII. QUESTIONS CONSIDERED

1. Companionate Marriage

The following are among the questions asked by students in recent open forums:

"What is the significance of the demand for Companionate Marriage?"

Such a vague term may mean a dozen different things to different people. What do you mean by companionate marriage? If you mean trial marriage, I do not believe in it. A community may be victimized by terms. Many such terms instantly close the mind to all thought, by a powerful emotional reaction of prejudice. Let us deal with realities rather than labels. Let us be concrete. Here is a young man of twenty-three deeply in love with a girl of twenty-one. He is earning, let us say, four dollars a day, the girl three dollars. They are just able to support themselves, but the boy cannot support a wife and children and found a home on his slender stipend if the girl stops working, nor is there any early prospect of his doing so. They could, however, support themselves either singly or together if both continued to work, and if they had children only when able to support them.

What shall society say to these young people? It may say in substance: "Be good and some day you will be happy. Work hard for ten years, lay up enough money so that the young man can afford to support a wife, children and a home." It is true that under modern conditions it will take a long time. It is true that one-third of one per cent of the population, or one in three hundred of our people, pay 95 per cent of the individual income tax.[1] The richest five per cent of the families in this country appropriate 30 per cent of the national income. As Stuart Chase says: "This immediately operates to slam the door on any hope of the wage earners of the country averaging enough to go round in terms of the subsistence level budget. For millions of people in America the annual income is, and has long been in the words of Dr. W. F. Ogburn, not a living but a dying wage."[2] If it is not a dying wage it is at least often not a marrying wage.

These conditions bear directly upon the economic possibilities of marriage. The older and colder members of society who make the rules of the game say in substance to this young couple: "Wait and

[1] Ogden Mills, Under Secretary of the Treasury, in The Literary Digest, April 16, 1927. "For the income year 1925, .29 of one per cent of the population (or less than a third of one per cent) pay over 95 per cent of the individual income tax; 17 per cent pay less than 5 per cent of the tax, and the remaining 82 per cent pay no income tax."

[2] "The Tragedy of Waste," by Stuart Chase, pp. 60, 143, 264-270. Ellen Key writes: "All preaching of morality to youth which does not at the same time condemn the state of society that favors immorality, but makes the realization of youthful love an impossibility, is more than stupidity, it is crime." "Love and Marriage." p. 139.

work hard for ten years and then you can marry respectably and have a home." But they are the hardest—or the happiest—years of life, and they will never return. Both parties may be under terrific sex tension. Hunger and love are their driving motivations. Many simply do not and will not wait. They feel that they are driven by the harsh, puritanical rules of an economically unjust social order into illicit relations that society brands as "immoral," and for which it is ready to stone them.

Now suppose that instead of the above prohibition we let these young people respectably marry—a bona fide, legal marriage that has the same expectation of permanence as any other marriage. Suppose the young man and young woman both keep on working and building their home. Suppose that they use the scientific and healthy methods of family limitation, having children only at such times and in such numbers as health and economic resources permit, but having the same desire for children and a complete and happy home that all normal people have. Will they not then be bringing their whole sex life under the reign of intelligence instead of leaving it to superstition, ignorance and fear, with all the tragedies that so frequently and certainly result for many—illicit relations, illegal abortions, prostitution, disease and the sordid mass of hypocrisy that is the inevitable by-product of our present system? Yet into this dark abyss of fact we refuse to look. We affix our labels, we keep the letter of a law that kills, we stone the woman taken in adultery, we preserve our whited sepulchres of respectability, we whitewash unpleasant realities. Older generations have imposed upon society the outward framework of a conventionally respectable morality. But, we repeat, it is little realized what widespread contradiction, unreality, hypocrisy and misery are covered by this system, which sanctions almost anything short of commercialized prostitution if only it outwardly conforms to the conventionalities of legal marriage, while it denies self-realization and normal physical life to millions victimized by the present system.

Let it be repeated, however, that we are not advocating trial marriage in any form whatsoever. The mere suggestion of its being possibly temporary is likely to be self-defeating. That is not the way to succeed in any great undertaking. Suppose one who was considering a college course should say: "I don't know if I'll continue in college but I'll just go up and try it for a while, drop in to a few lectures, attend a few movies and see if I like it." That would not be the way to succeed even temporarily. It would provide for failure and defeat in advance. Surely none should enter on this solemn and magnificent adventure of marriage who has not made up his mind to make it succeed. Also any idea of temporary sterility with the even remote object of facilitating subsequent divorce might be destructive of the high purpose of marriage. No bank would ever attach to a note a promise to cancel by mutual consent if payment became arduous. If marriage is to succeed it must be a seriously determined life-purpose. At best the companionate is not an ideal form of marriage but rather a last resort under economic conditions that are far from ideal. It is an attempt at "an arrested type of family life." It was found in reply to a questionnaire submitted to two hundred and eighty-five students of New York University,[1] that only five per cent of the women and six per cent of the men were opposed to legal marriage. They were overwhelm-

[1] New York "Herald-Tribune," May 20, 1928.

ingly in favor of the tie that binds. Less than half favored companionate marriage for *themselves*. They were not looking forward to a childless and care-free existence. The average number of children desired was 2.5 for the men and 2.6 for the women. Typical of many was the reply: "I want my marriage to be a companionable marriage in the best sense of the term—love, coöperation to the last ditch; children of course, and no thought of divorce." That reply is probably typical of the majority of American students today.

Companionate marriage will not be done away with by condemnation or prohibition. The more complete and normal form of marriage can be encouraged by conditions of social justice rather than by blue laws. Youth for the most part wants the most and the best that can be found in marriage, but they cannot have it if these are made impossible. Marriage should not be made an inflexible social prison but like every other institution it must be adapted to social welfare.

If then you mean by companionate marriage to let young people truly in love marry though poor, even though both have to work—legal, bona fide, permanent marriage—and let them have the children they eagerly desire, as health, economic circumstances and intelligence permit, then of this, I approve. But if you mean trial marriage, free love, or illicit relations, of this I certainly do not approve.[1]

If, now, society, by refusing all possible knowledge of scientific contraception to those who are married, will not permit young people thus legally to marry though poor, does it not become responsible for the results? Is not their blood upon our heads? Blood, literal as well as figurative, of the deaths, abortions, and ruined lives of thousands who might have been morally happy and free but for modern pharisaism and heartless puritanism.

I give no blanket indorsement to Judge Lindsey's scheme or to that of any one else. Judge Lindsey states his own view as follows:

"Companionate Marriage is legal marriage, with legalized birth control, and the right to divorce by mutual consent for childless couples, usually without payment of alimony. Companionate Marriage is already an established social fact in this country. . . . Sophisticated people are, without incurring social reproach, everywhere practicing birth control. . . . My thought is that we should put an end to this hypocritical pretense, under which we profess one thing and do another; that the Companionate Marriage, now largely monopolized by educated people who understand scientific contraception, and who can employ skilled lawyers in the obtaining of collusive divorces, ought to be made legally and openly available to all people—particularly to the poor and the socially unfit, who need it most.

"Scientific contraception promises what may develop into the most revolutionary change in human affairs that history has ever recorded. It would be difficult to overstate the economic, the eugenic, the broad social significance, of a discovery which is even today changing marriage in some of its most fundamental aspects. . . . To protest against this colossal phenomenon is like trying to stop the tide by scolding it. I suggest that if we rationalize this new thing, and use it intelligently, we may be able to derive from it a degree of social and spiritual power capable of creating for our descendants a better world than we have been able to fashion for our own use and happiness. . . . I further insist that Free Love and Trial Marriage

[1] The problem of divorce is dealt with in the library edition of this book. It has had to be omitted here for lack of space.

are by no means to be confused with Companionate Marriage. . . . It is not Free Love or Trial Marriage at all."[1]

Judge Lindsey further says: "There is no need, I repeat, for any separate law that would change the present status of marriage or alter its fundamentals. . . . Companionate Marriage *is* present marriage. What is needed is a law to legalize the already existing privileges and practices of marriage, and place them and their social benefits within the reach of all—even the poor and ignorant, who most need them." He suggests three bills toward this end: one to repeal the present laws against birth control, and to legalize and regulate the right of birth control clinics to give advice to married women; one so to amend divorce laws that childless couples can obtain that release "by mutual consent" (which is now called "collusion" and legally prevents divorce); and the third to deal with the matter of alimony so as to eliminate the "gold-digger."

2. When to Marry

"When should we marry? What is the proper age? How long should we be engaged?"

Such questions are frequently asked in our forums. Conditions differ widely and no hard and fixed rules will cover all cases. In general there are two dangers and two extremes to be avoided. On the one hand there is the danger of long delay and indefinite postponement. Many of the evils discussed in the first chapter would be avoided and problems would be solved by early and happy marriage.

On the other hand, there is the danger of impulsive, ill-considered and premature marriage. This is very real. In fourteen states the minimum marriageable age for girls is only twelve years; in nine states it is fourteen years; in eight states it is fifteen years; in seventeen states it is sixteen years; in one state, New Hampshire, it is eighteen.[2] It is estimated that there are at present 343,000 women and girls who begin their lives as child brides in the last thirty-six years.[2] Many of these hasty marriages are lightly contracted upon impulse; they are short-lived, and often lead to the divorce court or to annulment.

Probably public opinion will eventually demand eighteen years as the minimum age for the marriage of girls. A careful study of Philadelphia marriages maintained that an age of about 29 for the groom and 24 for the bride was the ideal, although deviations of four years on either side of this age for the groom and two years for the bride make no appreciable difference.[3] This investigation was held to show that marriages where the bride was under 21 and the groom under 24 became rapidly more dangerous. Where either party is 19 or under, marriages are from 10 to 100 times as risky as marriages at the ideal age; while wedlock for persons over 38 is from two to five times as likely to result in domestic difficulties. In any case both parties should be thoroughly mature. Otherwise either may outgrow the other. The companion one would choose at nineteen is often not the one that would be chosen a decade later.

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[1] "The Companionate Marriage," by Judge Ben B. Lindsey and Wainwright Evans, pp. 5, 6, 208.

[2] E. R. Groves, "Social Problems of the Family," Lippincott, p. 255, date of figures 1925.

[3] Studies by Prof. Hornell Hart and Wilmer Shields based on data collected from the Domestic Relations Court and the Marriage License Bureau of Philadelphia, published in the Journal of Social Hygiene, October, 1926, p. 403. The conclusions are based upon 1,000 impartially selected cases.

On the other hand if we take physiological considerations alone, without regard to education, mental maturity or economic circumstances, these would favor early marriage. Forel gives 18 as the optimum age of marriage for a girl.[1] The Report of the C. O. P. E. C. Christian Conference maintains: "Early marriage may not be in all cases desirable. But a society which deliberately debars its younger members from the possibility of it during the time of life when their impulses are strongest can scarcely complain if illicit connections and prostitution abound. A Christian community must surely recognize the hardship which these conditions inflict and the grave social evils which spring from them, and the Church should use its influence for drastic reform."[2]

Dr. Paul Popenoe holds that, other considerations agreeing, young people should marry soon after they complete their physical development and before they complete their mental development. If marriage is delayed until the latter is closed, it commonly finds both personalities set in their ways, with a large stock of habits and moving in a rut. The fundamental biological factors must not be ignored. From this point of view he holds that relatively early marriage is advantageous, that is, any time after eighteen for the girl and twenty-one for the man.[3]

Dr. Hamilton's investigations show that the largest proportion of happy marriages are when the two parties are about the same age, or the husband a little older. He found a few rare exceptions where the wife was from fifteen to twenty years older than the husband, or the husband from twenty to thirty years older than the wife, where they were successfully and happily married, but the risk is far greater.[4]

The ideal period of engagement is probably about one year. An unduly prolonged engagement often subjects one or both parties to great strain. Some marriages are postponed through sheer indecision, letting poverty, real or supposed, stand in the way. Caution and prudence may be carried almost to the point of disease. It is often possible to marry and live the simple life provided a family can be avoided for a few years. If a long engagement is to suceed it will be necessary to regard the time of waiting as a period of probation, cheerfully accepted in mutual devotion and restraint. The couple will have to understand their own sexual natures and to determine the necessary conditions of forbearance and self-control.

3. Why Wait for Marriage?

"If two of us are engaged to be married and our marriage for economic or educational reasons must be indefinitely postponed, why

[1] "Hygiene of Nerve and Mind," 1907, p. 282. Dr. J. W. Harris, in an analysis of 500 consecutive births, shows optimum results for mother and child in the age group from 12 to 16 years. Johns Hopkins Bulletin, 1922, Vol. 33, p. 12.

[2] C. O. P. E. C. Report, Vol. IV, p. 89.

[3] Paul Popenoe, "The Normal Family," Chapter II. He says: "Early marriage gives a girl a wider choice of mates. It results in early and less painful child-bearing, with fewer still-births and miscarriages, more breast-fed infants, and fewer infant deaths. It is more likely to produce children that are vigorous, long-lived, and intelligent. It allows parents to space their children at reasonable distances and still have a family of normal size without exhaustion of the mother. It is advantageous to the education of the children in the home. Finally, early marriage is normally favorable to the vigor and longevity of the mother herself."

[4] "A Research in Marriage," by Dr. Gilbert V. Hamilton, Albert and Charles Boni, New York.

should we defer to the restrictions of society and thwart our own natures by postponing our physical union?"

I recognize the practical importance of this question for many students today. The frequency with which this is repeated in varying language in college after college shows how pressing and insistent it is for many. For academic or economic reasons the time of your marriage may be indefinitely postponed. Yet in this delightful but absorbing and trying time of your engagement you are powerfully attracted to and absorbed in each other. Some grow restless and are unable to study. Some are filled with worries and anxieties about the future and its uncertainties. Some grow impatient at delay and suggest sweeping away all caution and satisfying the physical demands of their natures at once, while others are filled with doubts and misgivings as to their course of action on moral grounds. The convictions of the young couple may be in violent conflict with social sanctions, or they may be in disagreement between themselves, or divided in their own minds. I recognize how unjust it seems to many, after you have been so powerfully attracted to each other, so bound together by the many ties of a deepening attachment, that the seemingly heartless and unfeeling restrictions of society forbid the normal and powerful demands of your natures.

In surveying the whole field, let us first of all ask whether you have thoroughly canvassed all the possibilities of an earlier marriage. *By all means finish your undergraduate academic career before marriage if at all possible.* But if, after mature deliberation, you finally conclude that you cannot wait for the long postponed and indefinite time when marriage seems probable, then *why not marry?* Is it not possible that you have overestimated the difficulties and obstacles to marriage? Why not marry even though poor; even though you both have to work, or to continue your studies; even though you have to cut your budget and live the simple life; even though you have deliberately to postpone having children. Have you canvassed all the possibilities of gaining your parents' consent or even support? Have you considered the possibility of entering another institution where the rules would not prevent your marrying?

For you, who after investigating all possibilities for marriage find it quite out of the question, may I, in full sympathy with your very real difficulties, suggest some considerations that should be carefully weighed before entering upon so radical a course of action as you propose?

1. The question seems to narrow itself down for many to the value of the present in contrast to a possible richer experience in the future. To answer the question more specifically, have you thought through all the implications of this course of action? You probably recognize that you will be deliberately placing yourselves *in revolt against society and its standards,* and may be called upon to pay the price of such a step. If morality be taken as the regulation of individual instincts in the interest of social welfare, it is not a light thing to place yourselves in a position of repudiating the standards of the society of which you are a part. You say that you have food hunger and sex hunger which cannot be lightly thwarted, but remember that your desire for social approval is equally basic and necessary. Let us grant that reforms and changes are needed at many points in our present social standards, yet in experience you are young and society is very old. Are you prepared to place yourselves outside the pale of social sanction?

2. Unless you are prepared openly to defy society and stand alone, such individual action would almost compel you to enter upon *a*

course that is secret or furtive or clandestine. If this necessarily secret practice leads to deception or hypocrisy in other areas of life it would have an unfavorable effect upon character.

3. Probably one or both of you, as well as your families before you, are members of the Christian church. You will perhaps agree that in its original protest against the moral rottenness of the decaying Roman Empire, Christianity launched the greatest movement that all history records for chastity, for moral purity, for the elevation of womanhood, the protection of childhood, and the achievement of the monogamic home. You should carefully consider whether you are prepared to place yourselves *in revolt against the long and widely recognized standards of Christianity* and its heritage in the past, even though your own personal views may differ with orthodox standards in this respect.

4. Perhaps one or both of you will find that you are placing yourselves *in revolt against a portion of your own nature or conscience.* Many are intellectually emancipated but emotionally bound. One cannot easily undo the long training of the years nor make one's self over by a gesture or sudden resolution. The past has left an indelible impress upon you which you cannot lightly shake off. A modern behaviorist said to the writer: "Though I do not believe in ghost or spirit I could go into a graveyard by moonlight and rationally say to myself, 'This is the safest spot in the world; no thief or criminal would dare enter this place,' yet all the same my pulse would quicken and my hair would almost stand on end, for the early conditioning of my emotional life would be beyond my rational control." So in the matter of conscience, all sorts of complexes are caused by such conflicts of the individual with society. A portion of your own nature may doubt or condemn you for your action however you may rationalize your position. Few indeed are able to violate well-established social customs without suffering mentally as a result. Such an inner conflict often corrupts the relation proposed because it must be conducted under the handicaps and unideal situations which we have indicated.

5. You should rigorously *count the cost of the very serious risks involved*—physical, social and spiritual, especially for the girl. Although often knowing some one method of birth control, any one method, especially under the limitations and handicaps incident to a clandestine course of action, fails in a certain proportion of cases. Of course you must know that there is no one means of contraception that is within the reach of young people under their usual limitations that will with certainty prevent the birth of an illegitimate child or an illegal and often dangerous abortion. The tragedies and unforeseen results in the case of so many others may well furnish a warning against lightly entering upon such a hazardous course.

6. In order to escape from your own personal equation and possibly to test how far your motives are worthy, or how far you may have "rationalized" a case of special pleading to meet your own desires, *think of some of your relatives and friends* and ask whether you would be willing to have them do what you are contemplating if they were in your place. Would you, for instance, honestly approve of having had your mother, your sister, or some day your daughter enter upon this course of action? After all, is not the best in life worth waiting for? Character usually develops by conscious effort for the best, even at the price of sacrifice, rather than by an easy acceptance of a course of immediate indulgence.

4. Prostitution and Venereal Disease

"What is the cause and cure of prostitution, and of venereal disease?"

Prostitution and venereal disease are closely related; both are bound up with sex promiscuity. By prostitution we here mean *the giving or receiving of the body in indiscriminate promiscuity for payment.* Its main causes would seem to lie in the unrestrained primitive urge of sex desire, in the postponement or maladjustment of marriage, and the many evils and hypocrisies of our present social order. It may be held to be "natural" in the same sense that murder or crime are natural, but it is not on that account necessary. As Dr. Flexner says, "However strong sex-impulse may be, it is, like any other impulse, capable of restraint through the cultivation of inhibitions." As a simple matter of fact multitudes of normal men are living without it.

It cannot be right to use another as a means instead of an end. As we have seen, to use the most priceless endowments of another's being for purely selfish gratification is the deepest desecration of the highest thing known in life, human personality. As the physical union between two individuals has permanent results on the nature of each, it should create a permanent relationship between them. It is the highest and holiest, potentially the most sacramental act in all nature, where man may share in the very creative activity of God. Of this highest sacrament, where man enters into the holy of holies of his being, prostitution is a ghastly perversion. Whoever uses a woman for his selfish, sensuous satisfaction, regardless of her worth or welfare, prostitutes her. We found that to be wrong which injures life—my own, my neighbor's, or the life of society, present or future. Does not prostitution, or the debasement of life, like the taking of life, injure all three? He who defends prostitution as morally justifiable, and regards the prostitute as "fair game," and his property because he pays for her, could equally maintain his right to hire her to commit murder or any other crime because he had paid for it. There are some things that cannot be bought or sold. Yet this "right" is defended in the "bull sessions" in many colleges and fraternities today. But can any right-minded man in the silence of his own conscience defend it, in the light, for instance, of the poet John Masefield's lines to his mother:

> "What have I done to keep in mind
> My debt to her and womankind?
> What woman's happier life repays
> Her for those months of wretched days? . . .
> Men triumph over women still,
> Men trample women's rights at will
> And man's lust roves the world untamed. . . .
> O grave, keep shut lest I be shamed."

Prostitution has been definitely reduced in recent years in the United States. Yet in his study for the Bureau of Social Hygiene, Dr. H. B. Woolston says: "We arrive at the conservative figure of approximately 200,000 women in the regular army of vice."[1]

[1] "Prostitution in the United States," p. 38. Prostitution has been reduced not by recognition, regulation and inspection, but by the abolition of the red light district. Experience in Europe and America has conclusively proved that prostitution can never be segregated, for by being protected and recognized, it creates new prostitutes and an insatiable market for procurers. It increases both the demand for and the supply of prostitutes. It is invariably a disease breeder. Medical inspection proves in experience to be a farce. The system

Prostitution leads naturally to venereal disease, for practically all prostitutes become in time infected again and again, and many of them are chronic cases. Syphilis and gonorrhea are called venereal diseases because they are disseminated through sexual relations with infected persons. They are communicable diseases, each caused by an identified organism. Though contracted chiefly in prostitution, they may be communicated to innocent wives and children, who suffer most from them. These diseases outrank practically every other group of preventable diseases in the amount of illness and suffering that they cause. "Syphilis still remains one of the greatest killers of men and women, and gonorrhea is still the greatest sterilizer of the race." [1]

Syphilis in its earlier stages is especially dangerous to the public and in its later stages frequently causes the breakdown of its victims physically and mentally. Gonorrhea, though it may be painful at the beginning, in the end may be so mild that the patient may think he is cured, whereas he may remain for years a source of danger to others, and with very grave consequences possible to himself.

The actual prevalence of venereal diseases is not known with certainty but there have been many over-estimates and exaggerations. In the second million men in the army draft examinations, 5.67 per cent had venereal disease at the time of examination. As this inspection was without laboratory tests and many physicians were not sympathetic toward exempting men, they were not always keen about discovering or recording infections. One of our best authorities, Dr. Louis I. Dublin, statistician of the Meropolitan Life Insurance Company, writes: "Taking all the evidence together we are inclined to the estimate that no less than 10 per cent of the population of the large cities have been infected with this disease. As this is by all accounts an underestimate, and as the prevalence of infection in the rural areas is somewhat lower, this figure, of ten per cent, may well prove to be a safe estimate for the country at large."

This conservative estimate would mean nearly twelve million who have been infected out of a population of 117,000,000 in the United States.

Both venereal diseases are curable when taken in hand *promptly*, under favorable conditions, by a competent physician.[2]

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[1] We are indebted in this section to Dr. William F. Snow's "Venereal Diseases," Funk and Wagnalls Co., N. Y.

[2] The All American Conference on Venereal Diseases with reference to the eligibility for marriage of the individual who has had syphilis, states the following fundamental requirements: three years of effective treatment; two additional years of freedom from all signs and symptoms of the disease, under medical observation. "In view of the inevitable element of uncertainty, however small, the prospective marital partner of a person who has had syphilis should be informed before marriage of the status of the case." They state that: "It is not scientifically and medically practicable to establish a standard for determining when gonorrhea is cured. . . . In the female the condition is complicated. . . . In the male it is practicable to establish a reasonable standard for determining when gonorrhea has been '*probably* cured.'" "All American Conference on Venereal Diseases," Public Health Reports, No. 685. Government Printing Office, Washington, D. C., 1921, pp. 15-17.

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of regulation and inspection has been a miserable failure abroad as shown by Dr. Abraham Flexner's 455 pages of evidence on "Prostitution in Europe." General Pershing after his wide experience with the army writes: "Many of us who have experimented with licensed prostitution or kindred measures, hoping thereby to minimize the physical evils, have been forced to the conclusion that they are really ineffective. Abraham Flexner has argued the case so convincingly that on the scientific side it seems to me there is no escape from the conclusion that what he terms 'abolition' as distinguished from 'regulation' is the only effective mode of combating this age-long evil."

APPENDICES

APPENDIX I

Information for Those Who Are Married

This section, together with the chapter on Family Limitation, is omitted from the Student Edition of "Sex and Youth." I should like here to write very simply and intimately to those who are already married, or who soon expect to be. It is possible that married people have suffered almost as much through ignorance and the lack of sex education as has neglected youth. I wish I could have known thirty years ago, when I was married, what I have come to know only in recent years. But, as I have already said with regard to my youth, no parent, no friend and no doctor ever gave my wife or myself the information of which we were so sorely in need. Probably many of them did not have much to give. A friend writes: "Marriage is perhaps the loneliest experience in human life. In all but exceptional cases the partners embark upon their journey as if they alone in all the universe were attempting this hazardous adventure."

When I gave my own physician a modern book on sex and marriage recently, he said: "Although a married man I know nothing about this subject. We were not allowed to study it in medical school and I have not since been able to acquire the knowledge."

When we turn to literature for married people, unfortunately much of it is mid-Victorian in attitude, decades out of date, dealing in vague generalities, avoiding the most vital issues under the taboo of silence. On the shelf before me are three books which give the information that married people need to know, yet I am not permitted to give their names under our medieval laws. I submitted copies of the Tentative Edition of "Sex and Youth" to various officials. One of them writes that the mention of certain books will make this non-mailable, yet to date, and after repeated request, he will not state *what* books may not be mentioned. I have omitted the name of every book which seems to me even questionable, from a legal point of view. But it is possible that some persons will have to suffer the penalties of such medieval and obscurantist legislation and interpretation, as in the case of the Dred Scott Decision on the question of slavery, before an intelligent public opinion is awakened upon these matters. *Is it true that our present laws are the occasion of thousands of maladjusted marriages, broken homes, and the sickness and death of literally thousands of women?* It so, upon whose heads does the blood of these sufferers rest?

Had it been possible, I would have liked to have put you in touch with the fullest information at two points where it is probably most needed. One of those is the technique of satisfactory physical functioning in marriage, the other is the simple, scientific, healthful means of family limitation. Unfortunately, both are legally non-permissible here.

As to the first, however, may I write briefly for those already married?

In the consummation of the physical side of marriage in sexual intercourse, the man experiences a climax called orgasm. What is not so generally known is that, although its physiological nature differs of course in the man and the woman, *the woman should have this climax, or orgasm, as complete and satisfying as that of the man.* It is important because the health and happiness of the wife, and even the success or failure of the marriage, in some cases depend very largely upon whether she does or does not have this experience. It is not a question merely of a moment's pleasure, but sometimes the larger question of a life, happy or unhappy, a marriage that is a success or a failure, a home harmonious or inharmonious Many women go through life without ever having had this experience, simply through ignorance.

This is partly because of the difference in time that it takes a man and a woman to reach this climax. The time of an ordinary man is usually a very few minutes. The time of the woman may be *very much longer than this.* The result all too often is that the man has his climax and the woman has none, often because neither knows that she should have it. If this is long continued, months later the woman may possibly be irritable, or in ill health, or have a nervous breakdown and it is not known that this has any connection with the fact that nature is being thwarted and that these people simply do not know how to be married, so far as physical functioning is concerned.[1] It may help men to realize the serious nature of this situation if they can imagine what it would mean if they themselves were arrested short of this climax and deprived of the relief of sex tension, not once or twice, but month after month and year after year.

Courtship is not only a necessary preliminary to marriage, it is the condition of continuing happiness throughout marriage. As woman's sexual nature is more diffused over her whole body, only by glad and patient wooing can her sexual nature be brought to a focus. Dr. Paul Popenoe writes: "While one minute may be sufficient to arouse the husband, ten minutes to half an hour may be required to bring the wife to a corresponding stage of feeling. The husband must continue his caresses until he is certain that his wife has reached the height of his own desire, or more. Even after complete union is affected, the wife is naturally much slower to reach an orgasm; this calls for self-control on her husband's part. Some women must have two or more orgasms in order to attain the satisfaction that comes to a man with one, but this requirement is by no means an impossibility to the husband whose first thought is for his wife's happiness; rather will he increase his own in seeking hers. To have control over the length of time during which intercourse is continued requires some practice, that is all. As a general rule it may be said

[1] Dr. Gilbert V. Hamilton, after long experience as a psychiatrist writes: "Unless the sex act ends in a fully releasing, fully terminative climax in at least twenty per cent of copulations there is likely to be trouble ahead. The least serious consequence is a chronic sense of tense, restless unsatisfaction." "A Research in Marriage," Chapter XXII, Albert and Charles Boni. The well-known gynecologist, Dr. Robert L. Dickinson, writes: "One of the errors some good women fall into is to think that the gratification is altogether, or largely, on the side of the husband. To be right, both the desire and the happiness must be mutual. It is all wrong if just 'submitted to,' or 'a duty.' Harmony must come or a reason be found. Otherwise a constantly recurring cause of friction exists." "Marital Maladjustment," p. 4.

that prolongation of coitus is much more welcomed by the wife than is vehement haste. The average duration among white people is something like ten minutes. Probably it ought to be several times as long as this. . . . Failure to take into account these differences in tempo is the foundation of many of the tragedies of married life; for the ignorant or inconsiderate husband thinks only of his own satisfaction, and leaves his wife when she is fully aroused, but has not yet reached the orgasm. . . . Finally it leads to illness and even barrenness on her part. . . . Health as well as pleasure imperatively demand that every act of intercourse be complete on the part of both mates; and the husband who does not use every endeavor to achieve this end is a traitor to love. . . .

"The question of how often intercourse should take place is one that gives concern to all conscientious lovers. No general rule can be laid down; it is a matter that must be determined wholly by the two persons concerned. It should take place when they find it mutually enjoyable, experience a sense of complete well-being and feel no excessive fatigue after it."[1] This is primarily a question not so much of frequency but of whether it is mutual, creative and re-creative, or one-sided and exhausting. Each must learn to understand and enter into the sexual rhythm of the other. Their wants may be quite different both as to frequency and as to the length of time required. If both seek to make the experience as perfect as possible for the other, they will find their most complete mutuality.

Many have received an inheritance of repressive asceticism that unconsciously colors their whole view of life. To this influence may be traced the view that sexual intercourse is something unclean or degrading and that, as a kind of necessary evil, it is permissible only for the propagation of these species. This view is cerainly not borne out by scripture.[2]

The medieval church with its traditions of asceticism tended to insist on the animal object of marriage, for procreation only. This is indeed a low view. For the married relationship is at once spiritual and physical. True married love is a complete fusion of spirit and body. If the spiritual element is absent, bodily union becomes degradation. If the physical is lacking, the spiritual does not reach completion. Either alone is only half marriage.[3] Love cannot dispense with its most sacred expression and highest sacrament. Almost

[1] Paul Popenoe, "Modern Marriage," pp. 163-165.

[2] I Corinthians VII: 2-5. Moffat's translation reads: "Every man had better have a wife of his own and every woman a husband of her own. The husband must give the wife her conjugal dues, and the wife in the same way must give her husband his; the wife cannot do as she pleases with her body—her husband has power, and in the same way the husband cannot do as he pleases with his body—his wife has power. Do not withhold sexual intercourse from one another, unless you agree to do so for a time in order to devote yourselves to prayer. Then come together again."

[3] "Spirit and body, twins, and not as some would have us believe, antagonists, clamor for sustenance so that through their individual and united fulfilment they may bring peace and joy to the whole nature of a man and woman." "The New Horizon in Love and Life," by Mrs. Havelock Ellis.

Dr. Isobel Hutton writes: "Marriage in itself means sex-life between those who undertake it, for without a well-regulated and healthy sex-life it does not exist, and those who do not mean to live such a life should not think of marrying. . . . In normal people continence in marriage is impossible; it is harmful to one or other or both on account of the constant stimulation of sex emotion without its gratification. . . . Continence has a very bad effect on the nervous system of both husband and wife."

"The Hygiene of Marriage," pp. 71, 102, by Dr. Isobel Hutton, Heinemann, London.

every sacrament is a physical symbol of a spiritual reality. Neither aspect can be ignored. Abstinence usually puts a barrier between the two persons leading often to strain, increasing friction and sometimes separation. Edward Carpenter well says that, "Love is doubtless the last and most difficult lesson that humanity has to learn." If one party is normal and the other abnormal the result is unhappy, sometimes tragic. So-called "incompatibility" is usually in the physical relationship but with a psychical origin. Sexphobia is an affliction like a disease and disqualifies for married life. It is the negation of love, for perfect love casts out all fear.

That which is the most enriching and exalted physical experience in all life may become, in case of serious sexual maladjustment, a disappointing and disruptive element in marriage, leading often to nervous disorders and shattered homes. Sexual desire which arises from individual need, and conjugal affection which is a product of the social experience in the family may come in conflict with each other. The sexual relationship must be worked out harmoniously in complete coöperation and to the full satisfaction of both parties. Here most of all there must be the complete mutuality of a fully shared interest. If this is not the case and one partner satisfies individual desire at the expense of the other, it naturally leads to aversion and revulsion of feeling in the unsatisfied partner. If it is coöperative it will be considerate and tender; if it is selfish it tends to be ruthless and exploiting. It may become either the deepest tie that binds, or the most disruptive factor that estranges two lives.

In "The Church and the Sex Question" John W. Coutts says: "In the greater freedom, both of action and of speech, that has now come to them, women will have to be bluntly reminded that one main source of prostitution and unfaithfulness is the selfish and unsurrendered wife."[1] Lord Dawson of Penn, says: "Continuous abstention means, not self-control, but self-denial. Such self-denial for the lengthy periods necessary for effectiveness is asking more than human nature can give, or can be asked to give. It is damaging to health, engenders irritability and discontent, and sets up a barrier inimical to mutual confidence and affection. It asks two people surrounded by the intimacies of love not to be lovers. The attempts at abstention, the struggle between physical needs and conscience, produce conflicts damaging to mind and body, and if the attempts fail, as they assuredly do, the mind is left distressed."[2]

If there is maladjustment here it is usually due either to the precipitous selfishness of an inconsiderate husband, or to the fears and frigidity of a repressed wife, or to the ignorance of both. Here, more than anywhere, the couple need to understand each other. The woman must remember that in God's world sex is "very good," that it is natural, normal, inevitable, beautiful and sacramental. She must realize that in her husband this may be a terrific force, his most dynamic urge. She herself would not wish him to be robbed of his manhood, an enfeebled weakling. At no other point in his life will sympathy and understanding be so needed and so appreciated.

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[1] "The Church and the Sex Question," by John W. Coutts, pp. 114, 181.

[2] Lord Dawson of Penn, the King's physician, says: "Marriages fail from inadequate and clumsy sex-love. . . . If sexual union is a gift of God it is worth learning how to use it. Within its own sphere it should be cultivated so as to bring physical satisfaction to both, not merely to one." "Pitfalls of Marriage," W. M. Gallichan, pp. 54, 55, G. H. Wales, London.

The husband must remember that his wife, if reared under the taboos, the prejudices, the fears and inhibitions of the last generation, has been not only not prepared, but perhaps partly temporarily disqualified for happy marriage. Nature, as we have warped or repressed it, may be but a blind guide. Only scientific information under the guidance of the high art of love—an art that must be patiently learned—will suffice here. The man must learn to recapture and recapitulate the unhurried art of courtship in every consummation of the sex life. He must delay and forget his own impatient desire, until he has carried his wife through her longer period of preparation. He must discover the more widely diffused erogenous zones of a woman, beginning with her mind, and lead her through this sacramental mystery to a united and shared consummation. Otherwise he reverts to the primitive savage who devours his bone or seizes his woman in his ruthless hunger. Bluntly, this is not marriage; it is rape. And frigidity is not marriage; it is living divorce. Such a relationship were often better dead and buried, unless the two are willing to share in the possible resurrection of radiant love. Here every couple faces the most glorious or the most ghastly alternative in all nature. Here they must grow together, or else grow apart. How strange that this simple knowledge, so necessary to every home that its price is above rubies, cannot be told in our own country.[1]

As to the second question, we have already stated our belief in family limitation. Women of the better educated and more prosperous classes are already using means of birth control in a large majority of cases. Of the women investigated by Dr. Hamilton in connection with his "Research in Marriage," 87% used contraceptives; while of the thousand married women investigated by Dr. Katharine B. Davis, 73% of all those answering the questionnaire, and 85% of those known to be fertile, made use of such means.

At least one scientific body is now furnishing the most authentic information to physicians in this country.

A list of clinics scientifically conducted, at many of which all needed information within the law, and medical advice or treatment may be obtained, is given below.[2] We also print a list of doctors who are prepared to meet all the needs of patients, especially of married women, and shall print a fuller list in the next edition:[3]

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[1] The writer has seen the unpublished manuscript of a brief work, as true as it is beautiful, and as scientific as it is helpful. If it is permitted to publish this it will be available at the Book Room, 600 West 122nd Street, New York City, where the best literature to date can now be obtained.

[2] Women entitled to information may be given instruction in New York at Lenox Hill Hospital; New York Infirmary for Women and Children; New York Nursery and Child's Hospital; Sloane Hospital; Woman's Hospital; Lebanon Hospital (Bronx); Jewish Hospital, Beth Israel and Mt. Sinai Hospital of Brooklyn. Chicago has six Birth Control Centers: No. 1, 203 N. Wabash Avenue; No. 2, 1347 North Lincoln Street; No. 3, Henry Booth House, 701 West 14th Street; No. 4, South Side Community House, 3201 Wabash Avenue; No. 5, Jewish People's Institute, 1258 West Taylor Street; No. 6, Mary Crane Center, Hull House, 818 Gilpin Place. California has three clinics: The Mother's Clinic, 130 S. Broadway, Los Angeles; Berkeley Health Center, 930 University Avenue, Berkeley; Mothers' Guidance Clinic at Pasadena Dispensary, and the Prenatal Clinic, Pasadena. In Detroit consult the Mothers Clinic, 160 Blaine Avenue. In Baltimore, Bureau for Contraceptive Advice, 1028 North Broadway; patients are referred by physician. In many cities there are competent psychiatrists and physicians who can render invaluable aid.

[3] The American Birth Control League, 104 Fifth Avenue, New York, has added to its files the names of 1311 such doctors in all parts of the United States who have expressed interest or promised coöperation.

New York City, Dr. Hannah Stone, 210 East 15th Street.
Chicago, Dr. Rachelle Yarros, 203 North Wabash Avenue.
Philadelphia, Dr. G. Victor Janvier, 323 South 17th Street.
Baltimore, Dr. Bessie L. Moses, 1028 North Broadway.
Boston, Dr. Antoinette F. Konikow, 857 Beacon Street.
Cleveland, Dr. Alan D. Finlayson, 8314 Euclid Avenue.
Cleveland, Dr. Ruth A. Rabishaw, 5402 Superior Avenue.
St. Louis, Dr. Richard Paddock, 630 South Kingshighway.
Minneapolis, Dr. H. O. McPheeters, 911 Nicolet Avenue.
Portland, Oregon, Dr. Ella K. Dearborn, 800 Union Avenue North.
Santa Barbara, Calif., Dr. Gilbert V. Hamilton, 824 Moreno Road.

Finally, may we urge upon all those who are married not to neglect the instruction of their children in matters of sex and not to postpone it until it is too late. In Dr. Hamilton's "Research in Marriage," it was found that children wholesomely and naturally instructed by their parents at a very early age had more satisfactory married lives than those who received their information later, often from unwholesome sources. For instance, of women who received their first instruction before the age of six, 84 per cent were able successfully to have the healthy climax of intercourse called orgasm. Of those who learned of sex between the ages of six and eleven, only 45.45 per cent, and those who learned of sex after the age of twelve only 41.96 per cent had "adequate orgasm capacity." In many cases their early first impressions often affected their whole life after marriage. Of women whose early sex curiosity was met by encouragement from their parents, 73.33 per cent had adequate orgasm in their married life, while of those who met with stiffness, embarrassment or falsehood only 42.11 per cent were able to experience this healthful consummation.[1]

All young couples about to be married should be urged to consult their family physician or the best doctor available. The instruction given to the bride to be should include allaying her fears and releasing her inhibitions, the assurance that her response on the physical side of marriage is not one of mere passivity but may be as full and satisfactory as that of the husband, and instruction concerning the control of conception in order that the date of the arrival of any child should not be left to chance. The young wife should not be subjected to the strain or nausea of pregnancy immediately after the exhaustion of the wedding preparation and ceremony, with the irritability and vomiting of early gestation. For these and other reasons a physician should be consulted before marriage.

APPENDIX II

Federal and State Laws on Birth Control

Mary Ware Dennett in her "Birth Control Laws" outlines the present situation in this country: "First of all we have the Federal law which affects the whole country. Then we have state laws in all the states but two, which either directly or by inference form a legal barrier between the people and this knowledge. In just half of the forty-eight states there are specific prohibitions."

Section 211 of the Federal Criminal Code, which is the parent of

[1] "A Research in Marriage," by Dr. Gilbert V. Hamilton, Chapter XXII, Albert and Charles Boni, New York.

the state laws, reads as follows: ". . . every article or thing . . . for preventing conception . . . and every written or printed . . . advertisement or notice of any kind giving information directly or indirectly . . . how or by what means conception may be prevented . . . is hereby declared to be a non-mailable matter. . . . Whoever shall knowingly deposit or cause to be deposited for mailing or delivery, anything declared by this section to be non-mailable . . . shall be fined not more than five thousand dollars, or imprisoned not more than five years, or both."

State laws add their share to lengthening the reign of ignorance and chaos. Twenty-four states, as mentioned above, have specific prohibitions. Fourteen states prohibit any one to tell. Following is a list of states and territories, with a brief analysis of the present legal status of the dissemination of birth control information in each:

ALABAMA—No prohibition for physicians. Not mentioned in obscenity laws.
ALASKA—Classed with obscenity and expressly forbidden.
ARIZONA—Prohibits any person from writing or publishing any notice or advertisement of any medicine, drug or means for preventing conception or from offering his services for this purpose.
ARKANSAS—See Alabama.
CALIFORNIA—See Arizona.
COLORADO—Regular practitioners of medicine exempted. Information may be given in medical colleges and standard medical works. Druggists in legitimate business exempted. Strict law for laity.
CONNECTICUT—Use of any drug, medicine or appliance for prevention of conception prohibited. Not mentioned in obscenity laws. No law concerning giving of information.
DELAWARE—See Alabama.
FLORIDA—See Alabama.
GEORGIA—Physicians in regular practice exempted. No mention in obscenity laws.
IDAHO—See Arizona.
ILLINOIS—See Alabama.
INDIANA—See Colorado.
IOWA—See Colorado.
KANSAS—Strict prohibition. Standard medical works only exempted.
KENTUCKY—See Alabama.
LOUISIANA—See Alabama.
MAINE—Prohibits any person from writing or publishing any notice or advertisement of any medicine or means for preventing conception. No mention of oral information or of physicians.
MARYLAND—See Alabama.
MASSACHUSETTS—Prohibits sale or gift of medicine, drug or instrument to prevent conception, giving of oral information, and depositing in or receiving from the mails of such things. No exemption for physicians.
MICHIGAN—See Alabama.
MINNESOTA—Physicians allowed to give information for the cure or prevention of disease. Strict prohibition for laity.
MISSISSIPPI—See Arizona.
MISSOURI—See Massachusetts, but exemptions for medical colleges and medical works. Physicians not specified.
MONTANA—See Arizona.
NEBRASKA—See Alabama.
NEVADA—See Alabama.
NEW HAMPSHIRE—Regular practitioners of medicine exempted.
NEW JERSEY—Prohibits any person, without just cause, from exposing, selling or having in his possession with intent to sell any instrument, drug or medicine for prevention of conception, or stating orally or in writing where and how such can be obtained. Also prohibits manufacture or purchase of such things.
NEW MEXICO—Information may be given by regular practising physicians. No obscenity law.
NEW YORK—See Minnesota.
NORTH CAROLINA—See Georgia.
NORTH DAKOTA—See Alabama.
OHIO—See Colorado.
OKLAHOMA—See Alabama.
OREGON—See Alabama.
PENNSYLVANIA — Prohibits any person from giving or publishing information, or selling supplies. No exemption for physicians. Teaching in medical colleges or publication of standard medical works permitted.
RHODE ISLAND—See Alabama.
SOUTH CAROLINA—See Alabama.
SOUTH DAKOTA—See Alabama.
TENNESSEE—See Alabama.
TEXAS—See Alabama.
UTAH—See Alabama.
VERMONT—See Alabama.
VIRGINIA—See Alabama.
WASHINGTON—See Arizona.
WEST VIRGINIA—See Alabama.
WISCONSIN—See Alabama.
WYOMING—See Colorado.
DISTRICT OF COLUMBIA and all Federal Territories—See Arizona.
PORTO RICO—See Arizona.
HAWAII—See Alabama.

APPENDIX III

BIBLIOGRAPHY: INTRODUCTORY READING

General

Gray, Herbert.....Men, Women and God..... $.60
Probably the best single introduction to sex problems from a religious point of view.
Ellis, Havelock.....Little Essays of Love and Virtue..... 1.50
Royden, Maude.....Sex and Commonsense..... 2.50

For Students

Sanger, Margaret.....Happiness in Marriage..... 2.00
The best single introduction to marriage.
Dennett, Mary Ware...The Sex Side of Life..... .25

Sex Education for the Young

De Schweinitz, Karl....Growing Up—with pictures for teaching the young.... 1.75
Sanger, Margaret.....What Every Boy and Girl Should Know..... 1.50
Sanger, Margaret.....What Every Mother Should Know (in paper)..... .30
Stopes, Marie.....Sex and the Young:..... 2.75

The above named books and others may be secured at The Book Room, 600 West 122nd Street, New York City, *at a discount of* 10 *per cent plus carriage charges to any part of the United States.*

LIST OF PUBLICATIONS OF

THE AMERICAN SOCIAL HYGIENE ASSOCIATION

370 Seventh Avenue, New York City

Dr. Charles W. Eliot, first president of the American Social Hygiene Association, gave this definition of the purpose of the organization: "to acquire and diffuse knowledge of the established principles and practices and of any new methods, which promote social health; to advocate the highest standards of private and public morality; to suppress commercialized vice, to organize the defense of the community by every available means, educational, sanitary or legislative, against the disease of vice; to conduct on request inquiries into the present condition of prostitution and the venereal diseases in American towns and cities; and to secure mutual acquaintance and sympathy and coöperation among the local societies for these or similar purposes."

PARTIAL LIST OF PUBLICATIONS

The price of these pamphlets, unless otherwise noted, is 10 cents a copy, $5.00 a hundred.

52. Sex in Life. Donald B. and Eunice B. Armstrong. Designed for adolescent boys and girls but also valuable for parents and teachers.
248. Child Questions and Their Answers. Helen W. Brown. An answer to the demand from parents for a reasonable method of giving sex instruction to their children.
250. Conquering an Old Enemy. Will Irwin. A popular presentation of the venereal disease problem by this well-known author.
283. Health for Men.
284. The Boy Problem.
309. Teaching Social Hygiene Through Literature.
319. Your Daughter's Mother. Ruth Kimball Gardiner. Discussion of the sex education of girls.
335. The Responsibilities of Religious Leaders in Sex Education. Thomas W. Galloway.
339. The Teacher's Part in Social Hygiene. 25 cents.
392. Three-Lecture Outline on Sex-Social Education for Parents and Teachers.
406. Community Education in Social Hygiene. 1. Principles.
407. Community Education in Social Hygiene. 2. Methods of Organization.
426. The Teacher and Sex Education. Benjamin C. Gruenberg. 25 cents.
428. The Established Points in Social Hygiene Education 1905–1924. Maurice A. Bigelow.

468. The Sex Factor in Character Training. M. J. Exner.
483. Facts Plus Ideals. An editorial on sex education.
485. The Story of Life. Bertha Chapman Cady.
502. Love in the Making. Newell W. Edson. A talk to older boys.
520. The Part of the Church in Social Hygiene. Thomas W. Galloway.
526. Choosing a Home Partner. Newell W. Edson.
532. Some Information for Mother. John Parmer Gavit. 15 cents. How one man answered the questions of a child about reproduction.
533. Social Hygiene. C. E. A. Winslow.
545. Happiness in Relation to Age at Marriage. Hornell Hart and Wilmer Shields.
559. The Interest of the World's Y. M. C. A. in Problems of Sex. C. E. Silcox.
561. The Accomplishments of the First International Congress for Sex Research. Oscar Riddle.
563. Venereal Disease Control. William F. Snow, Susan B. Bristol and Mary S. Edwards.

Apply for free catalogue of other publications.

BOOKS ON SEX EDUCATION

For Parents of Children 6–12 Years

BROWN, H. W. Child Questions and Their Answers. A.S.H.A.,[1] 1920. 10 cents.
CADY, B. C., and CADY, V. M. The Way Life Begins. A.S.H.A., 1917. $1.50.
DE SCHWEINITZ, KARL. Growing Up. Macmillan, 1928. 111p. $1.75.
GALLOWAY, T. W. The Father and His Boy. Association Press, 1921. $1.00.
GALLOWAY, T. W. Parenthood and the Character Training of Children. Methodist Book Concern, 1927. 224p. $1.00.
GAVIT, J. P. Some Information For Mother. A.S.H.A., 1926. 15 cents.

For Boys 12–16 Years

ARMSTRONG, D. B. and EUNICE. Sex in Life. A.S.H.A., 1916. 10 cents.
EDSON, N. W. Love in the Making. A.S.H.A., 1925. 10 cents.
MOORE, H. H. Keeping in Condition. New York, Macmillan, 1919. $1.20.
SANGER, MARGARET. What Every Boy and Girl Should Know. American Birth Control League, New York. $1.50.

For Girls 12–16 Years

ARMSTRONG, D. B. and EUNICE. Sex in Life. A.S.H.A., 1916. 10 cents.
HOOD, M. G. For Girls and Mothers of Girls. Bobbs-Merrill, New York, 1914. $1.25.
SANGER, MARGARET. What Every Boy and Girl Should Know. American Birth Control League, New York. $1.50.

For Young Men

EDSON, N. W. Choosing a Home Partner. New York, A.S.H.A., 1925. 10 cents.
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[1] See list of pamphlets of the American Social Hygiene Association. We are indebted to the librarian for some of these lists.

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